

The Living Church

April 26, 1953

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CHURCH OF THE HOLY COMMUNION, CHARLESTON, S. C.: Men applied gold leaf, women supplied coffee and sandwiches [see page 16].

P. 12: Outside the City Limits



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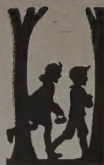
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Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



Reports from the Diocesan Field Worker

TO THE rector of St. John's: I visited your Church school yesterday, and made as thorough an inspection as was possible. Since you were tied up with teaching the adult class, you cannot know what is going on in your school.

In my last report, I made several specific suggestions for improvement. I find that none of these has been followed. Let me stop being tactful, and be very frank; except for a few showy bits of equipment, your school is one of the most backward in the diocese.

I found several teachers still using leaflets from a primitive, fundamentalist publishing house. Another is using a Roman Catholic catechism. These teachers tell me they are permitted to select their own courses. Only one Episcopal course was in use, and that of a content-centered system long since discarded by our vital parishes.

I heard four teachers, of classes made up of children three to nine years old, read aloud from the leaflets the identical account of the conversion of "Paul." They demanded silent attention, and I do not recall that the children partici-



pated in any vital way. There was no teaching contact or response. Every class spent the entire period huddled around a table. When restlessness started (after the story was read,) crayons were passed out in every class except the senior. The last were filling in the blanks of a factual workbook. In two cases, classes were hastily combined because two teachers failed to appear, and there were no substitutes.

My practiced eye detected (with one notable exception) that no teacher had made any preparation; all were reading "cold copy" from textbook left at church or from the leaflet intended for parents.

I learn that you have had no teachers' meetings all year, and that there is no parish committee on education.

If you care to have me meet with you and a small group of laypeople who are interested in children, I shall be glad to help you take first steps toward the new approach which is dawning in our Church. Otherwise there is little in visiting your parish again.

Very truly.....

(Copy to Senior Warden.)

To the Rector of St. Thomas':

You've done it again! You've not only made most of the minor change I suggested last trip, but you've done some advance things.

Primary department is much happier now that they move about more, march and draw on the new blackboards. Your story-tell woman is splendid. I hear that she took some special lessons at the Normal School.

The new felt rug in the nursery room has solved that situation: They were playing and working happily on the floor, as small children do at home.

Miss B. has overcome her timidity won the good will of her girls, and was having a vital discussion period. My last conference with her was well worth while.

Having your 18 year old girls serve as cadets, and meeting in the training class every other Sunday with Prof. W. seems to be working as intended. As you and I have agreed, your parish will never lack a supply of trained teachers now.

In the third grade I saw a novel; the teacher had them shut their eyes and imagine how it would feel if they were in the upper room after Easter. "What does our Lord look like?" she asked.

The three new classrooms are wonderful. Your men did a swell job, at a moderate cost. I noticed that you have some of the latest titles on the Teachers' Book Shelf near the door. The check-sheet showed many books in use.

The sixth grade project of the small Easter garden was well done. The class showed and explained it to the younger children. Fine.

I found every teacher present and prepared, interest and morale high, no problems of discipline, and the pupils were quite evidently learning a lot. Congratulations. Do you mind if I send some teachers from nearby parishes to visit and take notes? Cordially.....

150 Tongues

HE translating of the Prayer Book into Portuguese to which Canon Boatright's article alludes [L. C., March] reminds me of how little I know of the spread of the Prayer Book's use, number of different languages in which it appears, etc. Could you help me out on this point?

MARGARET K. ROBINSON,
Centerville, Md.

Editor's Comment:

Latin, Greek, Welsh, Manx, Irish, Gaelic, French, Hebrew, Spanish, Portuguese, Italian, Dutch, German, Danish, Swedish, Norwegian, Modern Greek, Czech, Polish, Russian, Arabic, Turkish, Armenian, Chinese, Japanese, and Korean (not to mention various dialects of Africa, India, and the Pacific), are just a few of the 150 or more languages into which the Book of Common Prayer has in whole or in part been translated. (See *Liturgy and Worship*, edited by W. K. Lowther Clarke and Charles Harris, pp. 813-833, and, for a treatment exhaustive up to 1913, Dr. Muss-Arnolt's *The Book of Common Prayer Among the Nations of the World*, SPCK, 1914). The Prayer Book has even been published in shorthand!

Fractional Vote

UNDER letter entitled "Majority" in THE LIVING CHURCH of March 8th the Editor's Comment that, where fractional votes are used, it is commonly ruled that a majority must be one whole vote greater than the minority.

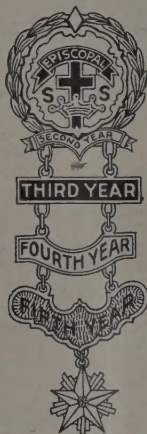
There does not seem to be a sound reason for such a ruling. As a matter of arithmetic and definition, a majority is a number greater than half, and a majority necessary to elect by majority is the smallest possible number of votes that is greater than half of the whole number of votes including blanks. See *Robert's Rules of Order*, pp. 23-24.

When there is no fractional vote and the smallest value of a vote is one, a majority necessary to elect by majority must be at least one whole vote greater than the minority. Similarly, when there are fractional votes, the majority necessary to elect by majority should exceed the minority by only a fractional value.

Sometimes when there are fractional votes it may be convenient to eliminate all fractions by multiplying the value of each vote by the least common multiple of the denominators of the fractions. Thus, if the fractional votes are each $\frac{1}{3}$ in value, multiply by 3; if the fractional votes are $\frac{1}{2}$ in value, multiply by 2. If a total of $32\frac{2}{3}$ votes made up of whole votes and $\frac{2}{3}$ votes be multiplied by 3, the result would be 98, of which a majority would be 50. To convert this 50 into its corresponding value before the multiplication, divide by 3; the result would be $16\frac{2}{3}$. A total of $32\frac{2}{3}$ votes made up of whole votes, $\frac{1}{3}$ votes, and $\frac{1}{2}$ votes be multiplied

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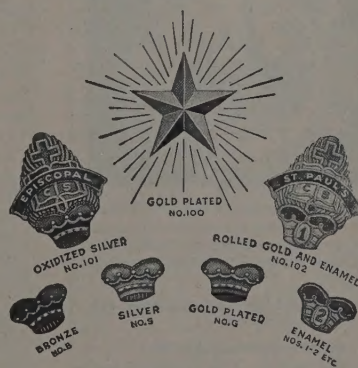
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LETTERS

by 6, the result would be 196, of which a majority would be 99. To convert this 99 into its corresponding value before the multiplication, divide by 6; the result would be 16 $\frac{2}{3}$.

Sometime the result of an election may depend on the right determination of the majority necessary to elect.

For the reasons stated it is submitted that of a total 32 $\frac{2}{3}$ votes, made up of whole votes and one-third votes, the majority necessary to elect would be 16 $\frac{2}{3}$ votes.

GEORGE C. SCOTT,
 Occupation: Law.

Medford, Mass.

British Sovereign and the Church

PLEASE allow me to correct the following statement made in *THE LIVING CHURCH* some months ago:

"Technically, as Queen of England, Elizabeth will be a Presbyterian in Scotland, because the established Church of Scotland is Presbyterian."

There is no Queen of England. The former kingdoms of England and Scotland have been one kingdom of Great Britain since 1707. It is however a fact that no change was made in the sovereign's position as an Anglican by the Act of Union, nor was the ecclesiastical Royal Supremacy extended to the Presbyterian "Church of Scotland." The British sovereign does not, and indeed could not, have different religions in her different territories! The Queen is not a Roman Catholic in Malta. By statute law the sovereign must be "in communion with the Church of England." The Presbyterian "Church of Scotland" is not in communion with the Church of England, nor therefore can any one in such communion be "a Presbyterian in Scotland." In that country he or she is still an Anglican and thus ipso facto an Episcopalian.

It is easier to create a bad precedent than to disown it. The present practice of attendance at Presbyterian worship in Scotland dates only from the middle of last century. Queen Victoria disapproved of the Catholic liturgy and discipline of the Church of England. Although at first she accepted Episcopalian ministrations at Craithie, she quickly abandoned such loyal conformity. Without reference to her ministers of Church or State (and this quite unconstitutionally, as a private person and not as queen) she forsook her own Church for the Presbyterian Kirk. She became bitterly hostile to the Episcopal Church in Scotland and intrigued against it. Later Queen Victoria even received "Communion" at Presbyterian services, in spite of strong protests from the highest Church dignitaries. Since King Edward VII, however, a priest of the Episcopal Church has celebrated the Holy Eucharist for the sovereign in a room at Balmoral House — but, secretly because of the Presbyterians. Such a fact has never been reported in the press. There is strong Presbyterian hostility to the least sign of recognition by our royal house of the Episcopal Church in Scotland. There was a disgraceful example of this when the Queen Mother once dared

to attend a service in the Episcopal Church where she had been confirmed.

It is the Church and not the State which decides what is meant by "Communion with the Church of England." This was proved when the Church of England established communion with the Old Catholic Church. A minimum condition of communicant membership is the reception of the Holy Sacrament at Easter and on two other occasions in the year. Under the non-Anglican influence of her husband Queen Victoria refused even to observe this rule. She went farther and forbade her son and heir after his confirmation to communicate more than twice a year, in spite of his own desire to be a regular communicant. It might be argued that Queen Victoria, by such defiance of the rules of her Church, ex-communicated herself and thus violated the Statutory condition on which she occupied the throne.

C. L. BERRY,
 Member of Church Assembly,
 House of Laity.

Wakefield, Yorkshire.

Either, Or

AS a layman of the Church, I wish to express myself as being vehemently opposed to what has recently happened in the diocese of Southern Ohio. The joining together of the Episcopal and Presbyterian congregations in two instances in that diocese can in no way be justified. Either we are a part of the One, Holy, Catholic, and Apostolic Church or we are, as action such as this indicate, a Protestant denomination. That we are the first is the evidence of history and the formularies of our Anglican Communion. That we are not the last is insisted upon by all Churchmen they designated as "high," "low," or "broad." Yet we find those who act as our Lord did not found a Church that was to profess "one Lord, one Faith, one Baptism," but rather a conglomeration of "Churches" that, while each taught different and conflicting "truths," were together to form the Church of which I spoke. The obvious falsity of such a position is evident to any thinking member of the Church be he layman, deacon, priest or bishop.

I cannot but feel that the Rt. Rev. Henry W. Hobson, in allowing members of his flock to join in a congregation with Presbyterians, is being untrue to his consecration vow to "banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly call upon all to encourage others to do the same."

ROBERT PACE,
 Justice of the Peace.
 Morrisville, N. C.

The Living Church Development Program

This program, administered by the Church Literature Foundation, is for the purpose of making *The Living Church* a better magazine going to the Churchpeople. The total objective is \$25,000 over a five-year period.

Previously acknowledged\$1,773.
 H. S. Newsom 10.
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\$1,785.

The Living Church

Established 1878

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and the Thought of the Episcopal Church.

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Departments

BOOKS	18	EDUCATIONAL ..	17
CHANGES	22	INTERNATIONAL	9
DEATHS	20	LETTERS	3
DIOCESAN	16	TALKS	2
EDITORIAL	10	U. S. A.	6

Things to Come

APRIL 1953
S M T W T F S
1 2 3 4
5 6 7 8 9 10 11
12 13 14 15 16 17 18
19 20 21 22 23 24 25
26 27 28 29 30

MAY 1953
S M T W T F S
1 2
3 4 5 6 7 8 9
10 11 12 13 14 15 16
17 18 19 20 21 22 23
24 25 26 27 28 29 30

April

- 3d Sunday after Easter.
- National Council meeting, Seabury House,
to 30th.
- Colorado convention, to 30th.

May

- St. Philip and St. James Day.
Indianapolis convention, to 2d.
- 4th Sunday after Easter.
Church Periodical Club Sunday.
- Pennsylvania convention.
Washington convention.
- Conventions and convocations:
Atlanta, to 6th. East Carolina, to 6th. Easton,
to 6th. Montana, to 7th. New Jersey, to 6th.
Quincy, to 6th. South Dakota, to 7th.
- Episcopal Service for Youth annual meeting,
Seabury House.
Conventions:
Massachusetts, Nebraska, to 7th. Western
North Carolina, to 7th.
- 5th (Rogation Sunday) after Easter.
Rogation Monday.
Conventions:
New Hampshire. Upper South Carolina, to
13th; election of bishop. West Missouri, to
12th.
- Rogation Tuesday.
Daughters of King, National Council meeting,
to 14th.
Conventions:
Bethlehem. Central New York, to 13th. Dela-
ware, to 13th. Fond du Lac, Iowa, to 13th.
New York. North Carolina, to 13th. Pitts-
burgh. Rochester. Southern Ohio, to 13th.
Southern Virginia. West Virginia, to 13th.
Western New York.
- Rogation Wednesday.

LIVING CHURCH news is gathered by a staff of
over 100 correspondents, one in every diocese and
missionary district of the Episcopal Church and
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subscriber to Religious News Service and Ecumenical
Press Service and is served by leading national
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SORTS AND CONDITIONS

THIS is written from Washington, the
capital of "the land of the free and
the home of the brave." The Asso-
ciated Church Press is meeting here
at the same time as the annual
Cherry Blossom Festival. Everybody
and everything is coöperating in the
festival except the cherry trees. The
early ones are through blooming and
the late ones aren't out yet. So, as
usual, your correspondent is missing
the sight of Washington's cherry trees
in their glory.

HOWEVER, the 53 cherry blossom
princesses from the various states and
territories provide a youthful bloom
that, in this writer's opinion, is even
lovelier than cherry trees. The queen
is chosen from among them by a sen-
sible method: the turn of a "wheel
of fortune." Thus beauty can be ap-
preciated rather than compared.

MOST of the editors of Church mag-
azines taking part in the sessions of
the Associated Church Press are use-
ful rather than ornamental. About
110 of them representing some 85
magazines (largest attendance in the
organization's history) have been dis-
cussing their common problems and
responsibilities, trying to find out
how to do a better job for their read-
ers, for their Churches, and for the
cause of Christ.

ONE problem that has given the edi-
tors concern is the problem of the
methods being used by Congressional
investigators. Methodist Bishop G.
Bromley Oxnam, in an address to the
ACP, explained how falsehoods are
given wide circulation by the Com-
mittee of the House of Representa-
tives on Un-American Activities. Any-
body can write to this committee and
receive from it a copy of a report
about Bishop Oxnam himself which is
full of false and misleading state-
ments about his alleged affiliations
with subversive groups. The commit-
tee does not even claim that the state-
ments are true—merely that some-
body made them. It actually uses the
taxpayers' money to circulate ma-
licious gossip, knowing that it is only
gossip.

IT IS quite a problem for a bishop to
decide what to do about the circulation
of gossip concerning himself by a
Congressional committee. A man of
the known integrity and long record
of opposition to Communism of Bis-
hop Oxnam is in a somewhat stronger
position than others who are less well
known. But to try to answer these
charges before the Committee would
only focus public attention upon them
and tarnish the reputation of a Chris-
tian leader and of his Church.

THE PEOPLE can be fooled some of
the time, and windy demagogues can
start a wave of public opinion that
endangers our freedoms. When this
happens, the only bulwark to keep
freedom from being washed away, is a
flint-like integrity in those honest
men whose reputations are under
attack.

THE INTEGRITY of American busi-
nessmen withstood such a wave of
public opinion in the 1930's. Now it is
the turn of the liberals to feel the
force of the waves.

YOUR correspondent has been attend-
ing meetings of the Associated
Church Press on and off for more
than a decade. It now has more than
100 member publications with more
than six million circulation, and has
undergone quite a significant change
in outlook. Little by little, the tastes
and interests of that long-suffering
character, the reader, have come to
the fore as a dominant factor in the
editing of Church magazines. And
the reader has responded to a remark-
able degree. Many of the member
magazines, unlike THE LIVING CHURCH,
are official denominational publica-
tions, with heavy subsidies from offi-
cial Church funds. Several of them
are sent to every contributing mem-
ber of the Church.

SUCH resources are tempting indeed
to the hungry editor of an independ-
ent Church weekly who has to build
circulation and financial resources
without any claim upon official Church
funds and backing. Obviously, how-
ever, we must yield this claim in the
Episcopal Church to Forth, the official
magazine of our National Council. It
ought to go to every Church home.
The place of THE LIVING CHURCH
in the life of the Episcopal Church is
somewhat different.

THIS PLACE is neither more nor less
important than that of the official
mass-circulation magazine. With all
our emphasis upon Church order, gov-
ernment, and continuity, we of the
Episcopal Church believe that the ac-
tivities of the Church should be stead-
ily subject to friendly but independ-
ent scrutiny, to criticism and review,
and to evaluation by the Church elec-
torate. We are not content to know
only what our leaders think we ought
to know. Perhaps the Churchmanship
problem has something to do with this
way of thinking. Perhaps, however, the
Churchmanship problem itself is a sign
of something that is basically deeply
beneficial to the life of the Church—
the fact that everybody feels he has a
right to take part in the making up
of the Church's mind about anything.

SO WE BELIEVE that a magazine
designed for the active Churchman is
just as important in Church life as a
magazine designed for every Church-
man—as there is a place for Time
and Newsweek as well as a place for
the Ladies Home Journal and the
Reader's Digest among general mag-
azines.

BUT I never leave a session of the
Associate Church Press without a
batch of new ideas for better service
to the readers. There is one shaping
up in my mind now that is a honey—I
use the first personal singular here
because the rest of the staff haven't
yet had a chance to tear it apart.

Peter Day.

NEWS FRONTS

Negro Wants to Enter Sewanee

The controversy about whether Negroes should be permitted to enroll in the seminary at the University of the South, Sewanee, Tenn., has often been described as "hypothetical" — mostly by those in accord with university trustees' action in deciding not to admit Negroes for the present. The term hypothetical was used, it was said, because no Negroes had applied for entrance. Last week Bishop Barnwell of Georgia told his diocesan convention that he has "a fine young Negro, the son of a successful physician, who is graduating from Lincoln University this June, who wishes to make application for entrance."

Rev. George M. Murray
Elected Suffragan Bishop

The Rev. George Mosley Murray has been elected suffragan bishop of Alabama. It took only three ballots to choose the young student chaplain at the University of Alabama, Tuscaloosa, to assist Bishop Carpenter in administering to the people of the diocese.

Other clergy considered were also from Alabama: John C. Turner, J. S. Bond, Vernon McMaster, Marshall Seifert, Earl Hart, Benjamin Meginnis, James Brettmann, Francis Wakefield, and Edward Mullen.

Mr. Murray was born in Baltimore, Md., in 1919, the son of Gerard A. Murray and Emma Winston (Eareckson). He was graduated from the University of Alabama, from which he received the B.S. degree in 1940; and from Virginia Theological Seminary in 1948. He was ordained deacon in April, 1948, and priest in November, 1948. He is married to Elizabeth Malcolm and has one child.

Mr. Murray has accepted his election, subject to consents.

ELSA Officer Resigns

Bishop Bayne of Olympia says that he would not have agreed to nomination as a vice president of the Episcopal League for Social Action if his consent had been asked. Observing that he saw in "a mimeographed circular as well as from an announcement in the Church papers that I have been elected," Bishop Bayne goes on to say that since he is

faced with a *fait accompli*, "I can do nothing less than offer my resignation."

The bishop submitted his resignation in a letter to Bishop Dagwell, ELSA president.

He says that one reason for resigning is his disagreement with ELSA's attitude "toward our national policy in Korea and toward the, in my view, necessary police action in which our country and the United Nations are now engaged. As a simple member of the League, I am uncomfortable at such a policy. . . . As an officer, the situation is somewhat different."

Distance from the center of ELSA's activities, which makes "a Western vice president nothing more than window dressing," is another reason given by Bishop Bayne for resigning.

Bishop Demby Returns Home

The Rt. Rev. Edward T. Demby, retired suffragan bishop of Arkansas, who spent the winter in the diocese of South Florida on the invitation of Bishop Louttit, the diocesan, is returning to his home in Cleveland, Ohio. Bishop Demby assisted Bishop Louttit by confirming several classes and making a number of addresses.

Georgia Election

The diocese of Georgia will elect a bishop to succeed Bishop Barnwell, who resigns in September, 1954, at its diocesan convention next year.

EVANGELISM

Iowa's New Plan

A new plan of visitation evangelism was adopted in Iowa for 1953. The idea came from the diocesan department of promotion. The plan was worked out during 1952 and is now being put into practice throughout the state.

The Episcopal Men of Iowa are sponsoring the campaign. A series of 12 display ads was composed for monthly publication in all the Sunday papers throughout Iowa. Each ad was beamed at the non-Episcopalian telling him some salient feature about the Episcopal Church. A thumbnail eye-catching sketch varies with each ad illustrating the 200 word article. The format is uniform for all 12 ads and is 2 columns wide by 10 inches long, with a different copy at each appearance. The pithy articles discuss

such questions as "Why Pray Out of Book," "Why Confirmation," "Why Creeds," "Why Choose the Episcopal Church," "What Do We Believe," and "The Uniform of God's Ministers," and

Mats are made from the original display ad and are available for local daily newspapers in towns where no Sunday paper is published. These can be run concurrently with the announced monthly schedule. Parishes and missions obtain these mats free of charge and are assisted financially by the diocese in paying the local costs of advertising.

COUPONS

At the bottom of each ad is a coupon to be clipped and mailed to the diocesan office and the reader is sent a copy one of the several already printed pamphlets which develops the theme of that ad.

Then the diocesan office sends the name of the inquirer to the nearest priest and the parish or mission key-man for a local follow-up, which is the most important step in the whole plan. Lay women call on women inquirers, and laymen on men. Then comes a visit by the clergyman.

These ads tend to create an initial interest in the Episcopal Church. They are not meant to convert anybody directly. Nor are they meant to be a means of showing off. Their ultimate purpose is to win souls for Christ and to promote the growth of the Episcopal Church. Evangelism committees like this method because they feel that they get better results from an entree in a home which manifests an initial interest in the Church, than from calling on somebody "cold."

ASTONISHING RESULTS

The advertising began February 15th. So far four ads have been published with astonishing results. Hundreds of inquiries have been made after each insertion — many of them coming from rural areas in which there is no organized Episcopal group. In these cases the nearest priest is informed of the inquirer's interest. Clergy have reported about some cases where adult inquirers are already enrolled in spring Confirmation classes. Indeed the modern term "inquirers' class," which is only another title for Confirmation class, is most appropriate in this instance.

In many instances local parish men

organizations are sponsoring and defraying the local advertising costs as a 1953 men's club project.

The advertising campaign, suspended during May through August, will be resumed in September with extra concentration before Christmas. During summer months the Iowa promotion department will tabulate results such as the number of people actually enlisted in confirmation classes, the number of inquiries from areas where there are Episcopal churches and where there are not.

EPISCOPATE

The Seven Selected

The nominating committee for receiving names of persons for nomination as Bishop of Upper South Carolina has released a report, as of April 13th, containing the names of seven priests of the Church considered by the committee as qualified to be Bishop of Upper South Carolina. They are:

The Rev. George M. Alexander, rector of Trinity Church, Columbia, S. C.; the Rev. C. Alfred Cole, rector of St. John's Church, Charleston, W. Va.; the Rev. Harry Lee Doll, rector of St. Paul's Church, Baltimore, Md.; the Rev. Charles J. Fishburne, Jr., rector of Christ Church, Martinsville, Va.; the Rev. William W. Lumpkin, rector of the Church of Our Saviour, Rock Hill, S. C.; the Rev. William H. Marmion, rector of St. Andrew's Church, Wilmington, Del.; and the Very Rev. Albert R. Stuart, dean of Christ Church Cathedral, New Orleans, La.

Thirty-four names were presented to the committee, of which Ernest Patton was chairman and Robert T. Neblett secretary; but only the seven names already mentioned were printed in the report.

The election date is May 11th.

Bishop Kennedy in Far East

Making his third official tour since his appointment as official Vicar of Armed Services Chaplains in the Pacific Area, Bishop Kennedy left on Palm Sunday for the Far East. On Easter Day he held services in front line positions for the First Marine Division, the Seventh United States Army Division, and the Marine Air Wing. His entire day from morning to night on Good Friday was spent in holding services at different locations.

While in Japan Bishop Kennedy will meet with the Synod of the Nippon Seikokwai and then proceed to Formosa where he will make a survey of the opportunities for advancing missionary work on that island before the Presiding Bishop's visit next fall. In Hong Kong



BISHOP KENNEDY
Third official visit.

he will discuss further ways of coöperation between the American Episcopal Church and the Church of England with Bishop Hall. From there he will go to Okinawa to perform Episcopal functions among the several new congregations and missions. Bishop Makita of Tokyo has reported that there is one town of 60,000 persons which has expressed a concern to dedicate the whole community to Almighty God and has set aside a large tract of land in their community center for the future erection of an Episcopal Church. Bishop Kennedy will also make stops in the Philippines and at Guam and Wake.

PRESBYTERIANS

Union Plan

Leaders of the nation's three major Presbyterian denominations have voted to submit a union plan to their churches.

The plan will go to the General Assemblies of the Presbyterian Church in the U.S.A., Presbyterian Church in the U.S. (Southern) and United Presbyterian Church this spring. It will then be handed down to the local presbyteries of each body for study over the next year. Final action will be taken by the General Assemblies in 1954.

If accepted by the three denominations the union plan will create a new body of 3,500,000 members to be known as the Presbyterian Church of the United States.

[RNS]

CHURCH MUSIC

Training College

A conference of religious leaders and church musicians met at Washington Cathedral's College of Preachers, April 6th-8th, for preliminary discussions of a

proposed college for the training of church musicians.

Twenty-five persons attended the "Colloquium" including many of the nation's best known composers of church music. The group enthusiastically approved a plan for a college that would give post-graduate training to church musicians.

The proposed College of Church Musicians will be similar to Washington Cathedral's College of Preachers. Intensive training in church music could be offered to a selected group of promising students by a staff of notable church musicians, the Colloquium decided.

Next step in the formation of such a college would be adoption of a resolution by the Cathedral's Chapter, or governing body, favoring such a plan. With Chapter support the Cathedral would then seek funds for a college and proceed with plans.

After the meetings, the plan for a Cathedral College of Church Musicians was endorsed by the Joint Commission on Church Music.

RELEASED TIME

New Hampshire House Kills Bill

After two hours of heated debate, the New Hampshire House killed a bill to authorize released-time education programs for the state's public school pupils. The bill was turned down on a standing vote of 236 to 96.

The bill was backed by the New Hampshire Council of Churches, the State Committee on Christian Education of the United Baptist Convention of New Hampshire, Bishop Matthew F. Brady, Roman Catholic Bishop of Manchester, and Bishop Hall of New Hampshire.

The bill was permissive. It would have authorized local school boards to establish weekly one-hour periods during which pupils might be released, with the written consent of their parents, for religious instruction classes.

[RNS]

CPC

Sunday of Emphasis

Sunday, May 3d, is Church Periodical Club Sunday. The National office hopes that in all parishes and missions of the Church the work and needs of the CPC will be emphasized.

The Church Periodical Club is supplying essential textbooks to several theological schools and numerous seminarians. Through its efforts requests from mission hospitals and schools, the Armed Forces, and individuals are granted. Besides supplying needs throughout the United States, books and

periodicals are sent to England, Africa, Hong Kong, Japan, India, Cuba, the Philippines, the British West Indies, Australia, or wherever a missionary may be stationed. Many requests are supplied directly by the dioceses, others through a National Books Fund. The fund is administered through a special committee which meets monthly at the national CPC office, 120 East 22d St., New York 10, N. Y. Since the Triennial CPC Convention in September, approximately \$700 has been expended on requests the committee received.

Additional information as well as literature about the CPC may be obtained from the diocesan director or, if there is none, from the national office.

ACP

Editorial Clinics

Member papers of the Associated Church Press have a total circulation of 6,750,000 and reach an estimated 20-odd million readers, it was reported to the group's 34th annual meeting in Washington, April 8th-10th.

Eleven publications were voted into membership, bringing the total of papers represented in the Associated Church Press to 119.

A feature of this year's meeting was a series of editorial clinics, several of which were conducted by editors and other executives of well-known publications in the secular field. Oliver Allen, education editor of *Life*, discussed how to make the most effective use of pictures and art features; Donald Hobart, vice-president and director of Research, Curtis Publishing Company, led a clinic which examined reader surveys and their values to the Church press; and Robert Fuoss, managing editor of *The Saturday Evening Post*, led the clinic which considered the tasks of an editor.

A clinic on news services and news interpretations was led by Dr. G. Elson Ruff, editor of the *Lutheran*.

Robert H. Heinze, associate general manager of *Presbyterian Life*, conducted a clinic on circulation. Mr. Heinze urged church publications to adopt, whenever possible, some circulation method similar to *Presbyterian Life's* "Every Home Plan"—which seeks to enroll entire congregations by families. Under this plan, he said, the magazine's circulation jumped from 80,000 three years ago to a current 690,000.

A symposium by five editors dealt with editorial problems and their solutions. Among participants was Peter Day, of *THE LIVING CHURCH*, who analyzed certain objections raised by advertisers in regard to the Church press.

Other action:

(1) Called upon Congress to enact leg-

islation enabling several hundred thousand European refugees to establish permanent residence in the United States within the next few years.

(2) Urged Congress "in planning a much needed revision of the present immigration law, to remove from such law the discriminating provisions based on race or nationality which are embodied in the McCarran-Walter Act."

(3) Noted "with concern the continued plight of 850,000 Palestinian Arab refugees, as well as the general deterioration of relations between the United States and the Arab nations." It urged Congress to authorize a committee to conduct an immediate study of the Palestinian situation "and of methods for improving governmental and inter-governmental programs of assistance." It further urged that any steps taken by Congress "shall be in full recognition of the significance of the program of the State of Israel and providing opportunity and hope for the 800,000 Jewish refugees who have found haven within its borders."

(4) Called upon the State Department to renew efforts "through effective channels" to secure the liberation of Christian missionaries still held in China. The action was taken "in view of the consideration recently given to requests to governments within the Red orbit to release American civilians held as prisoners."

(5) Urged the U.S. government to make fresh proposals directed toward world disarmament. It said that an "apparent moderating of aggressive tactics of the soviet Union" made such proposals timely.

(6) Reaffirmed their belief that the United Nations offers the best hope for world peace. They commended President Eisenhower "for his expressed intention to make the United Nations not merely an eloquent symbol but an effective force," and they pledged the ACP to constructive criticism and to the task of informing readers of the Church press of UN accomplishments.

(7) Urged the President "not to disregard the steadfast conviction of a majority of the American people that no diplomatic representative of the United States should be assigned to the Holy See." It expressed gratification that the nomination of such an ambassador was withdrawn by the previous administration "and has not been made by the present administration."

(8) Deplored the practice of circulating on official letterheads of Congressional committees unsubstantiated charges detrimental to the character and reputation of the subject. Urged its immediate discontinuance. Urged Congress and state legislative bodies to formulate their rules for public hearings that individuals called for questioning may have opportunity for full reply, may be represented by counsel, and may have the protection of all rights traditionally guaranteed in courts of law.

Included among the speakers were Bishop G. Bromley Oxnam of the Methodist Church, who said that the Church press "has an obligation" to carry on a vigorous attack against "irre-

sponsible methods" employed by Congressional investigating committees.

The Rev. Canon Theodore O. Wedel of the Washington Cathedral College of Preachers, told the group that liberal Christianity is on its way out in church life here and abroad.

Dr. Wedel expressed the conviction that "we are rediscovering the Christianity of our fathers," and added that a movement for a genuine "theological interpretation" of the Bible is sweeping through churches and seminaries "and seeping down to the laity."

He urged the church press to preach and teach "a Biblical Theology."

"Not back to orthodoxy," he said "but on to orthodoxy."

Other speakers included the Rev. James H. Robinson, pastor of the Church of the Master, New York City; Paul Duncan, of the State Department; Stringfellow Barr, president of the Foundation for World Government, author; Dr. William B. Lippard, executive secretary and treasurer, ACP; and Clarence W. Hall, executive editor of the *Christian Herald*.

New officers of the group are: Dr. G. Elson Ruff, editor of the *Lutheran*; Robert J. Cadigan, editor of *Presbyterian Life*, first vice-president; Mrs. David D. Baker, editor of the *Churchwoman*, second vice-president; Dr. William B. Lippard, editor emeritus of *Missions*, was reelected executive secretary and treasurer. Appointed to the executive committee were Dr. Georg W. Buckner, Jr., Cecil W. Robbins, Andrew V. McCracken, Edward Wilson.

[RNS]

THE MINISTRY

New Jobs

The Rev. Frederick Q. Shafer, who recently resigned as associate professor of religion at the University of the South, has been appointed associate professor of Christian Ethics and Philosophy at Claremont Men's College, Claremont, Calif. Fr. Shafer was one of the Sewanee faculty members who resigned recently as a result of the disagreement about whether Negroes should be encouraged to attend Sewanee's seminar. University trustees did not favor such action; the resigning faculty members did. Fr. Shafer will begin his new job in fall.

The Rev. Claude Guthrie, also a resigning faculty member of the School of Theology of the University of the South, will become rector of St. Bartholomew Church, Pittsboro, and in charge of St. Mark's Mission, Siler City, N. C. He will also complete his work toward Doctorate in Music at nearby University of North Carolina.

SOUTH AFRICA

New Bishops Arrive

In May the House of Bishops in South Africa will be coming up to full strength, by the arrival of the new bishop of Matabeleland, Dr. Hughes, formerly bishop of Barbados. The new bishop of Lebombo, the Rt. Rev. Humphry Beavor, has lately reached his diocese, where he found a large number of confirmation candidates awaiting him.

NEW ZEALAND

Bishop Stephenson To Retire

The Rt. Rev. Percival William Stephenson, bishop of the diocese of Nelson, is retiring, and plans to leave his see about the end of the year. He will live in Australia.

The date for the Electoral Synod has not been set.

CENTRAL AFRICA

Delay in New Province

The Bishops of Northern and Southern Rhodesia and Nyasaland have issued a statement that the formation of the new province has been postponed until 1954 or later because of the increasing tension in some parts of the area which would be included in the new province.

The bishops emphasize that this has no connection with the Federation issue, which if carried out will affect the Rhodesias and Nyasaland.

The constitution of the new province has been approved by the Archbishops of Canterbury and Cape Town and there will be no delay in setting up the new province when the Archbishops decide the proper time has come.

CORONATION

GFS Sends Delegation

Five representatives from the Girls' Friendly Society of the U.S.A. will attend the coronation of Queen Elizabeth in June at the invitation of the G.F.S. in England. Accompanied by Mrs. Harold E. Woodward, president of the Society, the girls will sail from New York, May 14th. They plan to visit Ireland, Scotland, and Wales before arriving in England, and will be the guests of the Girls' Friendly Society in each of these countries.

In addition to the coronation ceremony, their itinerary includes a service at St. Paul's Cathedral, June 8th, which the Queen and the Duke of Edinburgh will attend, and a garden party at Lam-

beth Palace after a Girls' Friendly Society Festival Service at the Church of St. Martin's-in-the-Fields.

The G.F.S. in Great Britain is an organization of the Church of England,



MRS. HAROLD E. WOODWARD
Coronation visitor.

and has enjoyed the patronage of the Queen ever since it was founded during the reign of Queen Victoria. Both Queen Elizabeth and the Queen Mother are Royal Patrons, and Princess Mary, sister of the late King George VI, heads the Society as its presiding associate.

MONTH IN THE ISLES

The delegation of teen-age girls consists of members of the Girls' Friendly Society in different parts of the U.S.A. The group includes Nancy Williams, of West Clayton, Mo.; Dorothy Anne Bruce, Brookline, Mass.; Marjorie Pettig, Hopedale, Mass.; Elinor Weiss, Visalia, Calif.; Hay Wood, Philadelphia, Pa.

Since they will have a full month in the British Isles, the girls will spend some time sight-seeing and visiting Church centers as well as branches of the Girls' Friendly Society. They are scheduled to sail for New York from Southampton, June 25th.

FRANCE

Abbé Couturier Dies

Msgr. Paul Couturier, Roman Catholic champion of ecumenicity, died on March 24th in Lyons, France, after a long illness. Known for his profound and irenic vision of and hopes for Church unity, Abbé Couturier (the name by which he was best known)

was a unique personality whose loss will be felt by all those interested in the ecumenical movement.

Abbé Couturier's ecumenical program, which found its fullest expression in "spiritual emulation," was for him a basis for many sincere encounters with the non-Roman Christians whose brother he wished to be.

He was the founder and promoter of the Week of Universal Prayer for Christian Unity. This Week, observed on January 18th-25th every year since its founding in 1937, has been arousing more and more general interest. In order to spread its message, Abbé Couturier published a number of leaflets and booklets to which THE LIVING CHURCH has frequently drawn its readers' attention. [Similar leaflets are now put out by the World Council of Churches and promoted by many groups and members of the Episcopal Church.] From a small beginning he saw his publications reach, in 1953, a total of 120,000 copies. As a tribute the Greek Catholic Patriarch of Antioch, Alexandria, Jerusalem and the East, appointed him an honorary Archimandrite in 1952.

[EPS]

EAST AFRICA

Dr. Brown Installed As Bishop of Uganda

Dr. Leslie Wilfrid Brown, former Anglican missionary in India and a presbyter of the Church of South India since 1947, was installed as Bishop of Uganda at a ceremony in St. Paul's Cathedral, Kampala, Uganda, on March 16th.

He succeeds the Rt. Rev. Cyril Edgar Stuart, who has retired.

An Anglican missionary in India for the preceding 10 years, Dr. Brown had become a presbyter of the Church of South India in 1947, when four Anglican dioceses there merged with Methodist, Congregational, Presbyterian, and Reformed groups to form the new Church.

[RNS]

GREECE

1114 Churches Rebuilt

Eleven hundred and fourteen churches destroyed or damaged in Greece during World War II have been rebuilt or restored in the past two years, according to an Athens report. Archbishop Spyridon of Athens, head of the Orthodox Church in Greece, was to make the report in launching an appeal for additional contributions to the Fund Committee for the Reconstruction of the Churches.

[RNS]

Concordant Ways to Walk

THE MEN who drive the big semi-trailer trucks tell us that there is quite a difference between a wet load and a dry load. It is easy to haul several tons of solid things that stay in the same place, but a much trickier matter to haul the same tonnage of gasoline or oil, or anything else that sloshes around, changing its push to a pull in a split second. The Presbyterian Church in the USA must have had that "wet-load" sensation during the 1940's when it was engaged in unity negotiations with the Episcopal Church.

Now this Church, the "Northern" Presbyterian Church, is engaged in unity discussions with two other Presbyterian Churches, and the three are apparently making steady progress toward their goal. We have asked the Rev. Bayard H. Jones, professor of ecclesiastical history at the theological school of the University of the South, to comment on the Presbyterian Plan of Union in its present form, as published in October, 1952:

The three principal Presbyterian bodies of Scottish descent in this country are now in the process of reunion. These bodies are:

I. The Presbyterian Church in the United States of America, whose first General Assembly was held in 1789. Its present membership is 2,364,112.

II. The Presbyterian Church in the United States, dating from the General Assembly of 1861 after the outbreak of the Civil War. Its present membership is 702,266.

III. The United Presbyterian Church of North America. This was formed in 1858 by the union of the Associate Synod of North America and the Associate Reformed Church—fragmentary bodies derived from the "Covenanter" and the "Seceder" schisms in Scotland. Its present membership is 219,027.*

The program for reunion has been set forth for study, the latest issue having appeared in October, 1952. The underlying theological presuppositions of all three bodies are rooted in the Westminster Confession of Faith; in the Larger and Shorter Catechisms; and in the Book of Church Order, composed of the Directory for the Worship of God, the Form of Government, and the Book of Discipline. These documents are solemnly set forth as "the Constitution of the Presbyterian Church of the United States," and as "being its Standards subordinate to the Word of God."

One can readily see that just such homage to the original foundations would have to be made to secure reunion among bodies where divisive opinions go so far back into the past. And yet this historical material has very much the air of a fossil faith. The plain fact of the matter is that the Northern Presbyterian Church in 1902, the Southern in 1913, and the United Presbyterian in 1925 set forth so-called "Brief

Statements" of the faith which made a clean breach with the theological system of John Calvin, with its inexorable double predestination to life and to death. How great the shift has been may be seen in the Southern Presbyterian article of Election which concludes: "We thus declare that God's electing grace has peopled heaven with a multitude that no man can number, and has never sent one soul to hell."

These three "Summary Statements of the Reformed Faith" are incorporated with the older "Standards" in the proposed "Constitution." It is stipulated that these summaries "are not to be regarded as substitutes for, but rather as interpretations of, and supplements to, the Westminster Confession and Catechisms." At the same time a plea is entered "that it is the right and duty of a living Church to restate and interpret its faith as occasion may require . . . so to display in language currently understood such fuller apprehension of Biblical truth as may have come to it under the guidance of the Holy Spirit."

Somehow this reminds one of the stalwart countryman's objection to the preaching of the doctrine of eternal damnation. He calmly said that he did not believe the American public would ever stand for anything of the sort. Well, it is apparent that the American public, even under Calvinistic teaching, has declined to stand for the ideologies of predestination. In fact, has any Christian ever believed it? It has.

In detail, one may note that while it is still formally denied that Holy Matrimony is a sacrament, yet provision is made for the use of the ring in marriage, and the text of the service is very closely conformed to the Episcopal phrasing: "Fidelity and willful desertion are treated as severing the marriage bond. In the Communion service the Calvinistic peculiarity of excluding the Institution Narrative from the Consecration Prayer—an idiosyncrasy which disqualifies the Presbyterian service from being a valid Christian Liturgy—still stubbornly prevails.

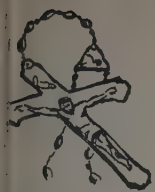
However, within the sphere with which they are primarily concerned, these proposals display much sense and charity in seeking concordant ways to walk in for those who for many years have taken separate paths.

BAYARD H. JONES.

With all the "sloshing around" of the Episcopal Church in unity negotiations, it appears that we have not been required to shift our doctrinal ballast as far from our 16th-century position as our Presbyterian brethren have from theirs.

To our mind, it is a most significant fact that when three Presbyterian Churches discuss unity, they agree on going behind positions of Reformation times to a more central Christian view of the doctrine of predestination. We think that the drawing together of these three bodies gives ground for hope that eventually the distinctive doctrines of particular denominations will fade before the united witness of the undivided Church.

*Figures for these three bodies are taken from 1952 Yearbook of American Churches.



How to Gain

Spiritual Poise

By the Rev. Joseph Wittkofski

Rector, St. Mary's Church, Charleroi, Pa.

THE great problem in our lives is to learn to receive the love which God has for us. We must develop an overall consciousness that He first finds His happiness in the love which He gives to us. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 St. John 4:10).

It is difficult to realize that, despite our shortcomings, God is always on our side. He loved us before we ever could make the feeblest response to that love. Like a doting parent, He is ready to find excuses for our failures. He continually seeks, with His gentle hand, to pluck us as brands from the burning.

In spite of our inborn weakness, God cares for us with an enduring devotion that is completely beyond our understanding. He loves us exactly as we are. Many sincere Christians have no realization of this truth. God's wondrous love for us does not depend upon our own excellence or upon our efforts to love Him. If we are to become mature Christians, we must keep in mind that God's love for us is not in the least measured by our abilities to love Him.

When we once grasp the truth that God first loves us, we gain a poise which nothing in this world can upset. In the abiding tenderness which we discover for ourselves, we become clearly confident that all God's actions toward us result from His overpowering affection for us.

LOOKING AT GOD

We very often prevent ourselves from entering fully into the relationship of God's love for us because we fail to grasp the meaning of His boundless

If enough requests are received, this article will be reprinted as a *Letter-fold Leaflet*: 5 cents each in any quantity, postage extra unless payment accompanies order.

goodness. Here is the great block which we must remove in our thinking about God. The dreadful majesty of the Eternal will not make us fearful if we view this against the background of His everlasting love for us. He seeks to bestow upon us all that is His. In the unmeasurable depths of His love, there is nothing of which we should be afraid.

God does not wish us to be constantly looking at ourselves in the contemplation of our weakness. Rather, we should strive to look, more and more, upon God and completely forget all about ourselves. By this exercise, we develop a quiet confidence in our various relationships with Him. He gives to us not for what we can give back to Him. This is the root meaning of His great love for us.

Always, we must put away the temptations of selfishness which endeavor to make us first think of self in our relation to God. He loves us as we are and, above all else, He wishes us to turn our thinking to Him. Too often, we allow ourselves to be enmeshed in our examinations of physical and spiritual weakness. We, of course, are sinful people but if we morbidly dwell on this sad fact, we shall find little time to con-

sider God. That surely is not the way to inner peace.

Much Christian writing is definitely harmful because it tends to take Christian thinking away from the central reality of God Himself. Most certainly, there are many forms of weakness and imperfection in the world, in other people, and in ourselves. But our thinking about these situations will not contribute much to the serenity of soul which God, in His love, wishes us to possess.

RECIPROCATING AFFECTION

God is not unhappy because He realizes that we are weak. On the other hand, He is content to offer His love to us without any thought of our deserving. His Son became the propitiation for our sins and for our weakness. Our value in God's sight does not arise from the things which we do for Him but from those which we allow Him to do in us. In a special sense, this is "our sacrifice of praise and thanksgiving." As people who freely receive the fullness of God's mercy, let us never mar our service to Him by introducing thoughts of our own pettiness into this holy relationship.

We cannot be as lavish in our love toward God as He is in our regard. He fully realizes that we cannot return measure for measure. Thus he expects us to accept our great poverty and humbly to receive the boundless riches of His attachment to us. There must be no "pride of the poor" in us. By ourselves, we cannot even give God a token gift in payment for His limitless graciousness to us.

For us, love consists in this, "not that we loved God, but that He loved us." As wise Christians, let us use all of our

(Continued on page 23)

We need to look more at God, at ourselves less . . .

TUNING IN: "Propitiation" ("appeasement"): a word which Churchpeople hear every Sunday: "and he [Christ] is the Propitiation for our sins" (Prayer Book, p. 76). Theologically it has often seemed to imply that God is an angry deity, whose

ruffled feathers must be soothed. The word is valuable as a reminder that God cannot overlook sin, cannot treat it as though it were not; but it must also be emphasized that God Himself "was in Christ, reconciling the world unto Himself."

Outside the City Limits

IN approximately three months Churchpeople will have a chance to find out how the Church is doing outside the city limits of America—out in the small towns and the open country, where, until a few years ago, almost all Church work was done by an insufficient number of clergy with no specialized training and poor pay.*

For the first time in history the whole story of how successful the Church has been in improving its rural work—its ministry to farmers, miners, lumbermen, and other country folk, including commuters—will be told in a report now being prepared by William V. Dennis. A former professor of rural sociology at Pennsylvania State College, Dr. Dennis is now acting assistant secretary of the Town and Country Division of the National Council. The report, based on a systematic, Church-wide survey, is to include not only statistics, but interpretations and analyses of the policies and activities of the Church—giving account for their strength and weaknesses.

The Rev. Clifford Samuelson announced the planned publication of the survey to the trustees of the Roanridge Rural Training Foundation during their annual meeting on April 13th at the National Town-Country Church Institute at Roanridge Farm, Parkville, Mo.

The rural work report will be of special interest in view of the questions raised recently [L. C., March 29th] about the effectiveness of Roanridge by the Rev. Robert B. Gribbon, who himself has had considerable experience in the field—as archdeacon in New Jersey and now as priest in charge of three small-town missions in the diocese of West Missouri, where Roanridge is located. Fr. Gribbon's comments were not discussed at the trustees' meeting.

Roanridge is the center for the Church's rural work. Opened in 1949, it has been in operation too short a time to permit evaluation of its long-range effect.

Fr. Samuelson, in referring to the

forthcoming survey, noted that although now might well be the time to present the picture to the Church, yet "we are from the standpoint of progress, at the threshold of our possibilities."

He added that affirmative reports received so far in the survey "have dispelled misgivings which I myself have accumulated from time to time."

One fact that may turn up in the Division report is that, in the Roanridge field for one, and perhaps in other rural fields, one feasible way of starting work is to begin with congregations that are already in existence, even if they are not made up of members of the Episcopal Church. The Roanridge problem was that there was only one Episcopalian in the area besides Mr. Cochel. But there was a small group of non-Churchpeople at nearby Farley [population, since 1930: 111], on the Missouri river bottom land, that wanted a minister, so the Rev. John Philbrick, energetic and consecrated Roanridge staff member, took over. [Church extension at Roanridge provides year-round activity for the staff.] As yet Farley, with a congregation of about 30, has no official connection with the Church, but that is the goal in mind, and the Prayer Book is used for services.

Another Roanridge mission, unaffiliated with the Church, was closed when the chapel in the main Institute building was completed, and the congregation moved in there under the charge of the Rev. Norman Foote, tall, red-haired, soft-spoken director of the Institute. Attendance has risen to 65 in recent weeks. Anyone who is baptized in the name of the Trinity is admitted to Holy Communion in the Roanridge mission field.

The third of the Roanridge congregations is Union Chapel on the river bluffs about two and a half miles from Parkville. The membership there is made up of farmers and people who have recently moved from the city. This is now an official mission of the diocese of West Missouri, but served by the Roanridge staff.

Roanridge staff members [the third clergyman member is the Rev. William Spofford, Jr.] also provide weekly services of the Holy Communion for Churchpeople at Parkville's Park College, where the rural training program



Polaroid

DIRECTOR FOOTE*
Lessons in farming and farmers.

was conducted before Institute building were completed.

The staff also conducts weekly Church schools for which attendance averages about 30 a week at the Institute chapel 18 to 20 at Union, and 25 to 30 at Farley.

In 1952 there were 11 confirmations in the Roanridge field; in 1951 there were three; and there was only one small class before that, according to Fr. Foote. The next class is expected to be about 15.

More families are constantly moving into the Roanridge area and the likelihood of a new airport being built only two miles away presents the possibility of an even greater influx.

At the trustees' meeting, the question was raised of the relationship of Roanridge work to the diocese. Bishop Welles of West Missouri, who, although not a trustee, attended the meeting, noted that clarification of this relationship was relevant only in regard to Church and Church school work done by the Institute. No action was taken.

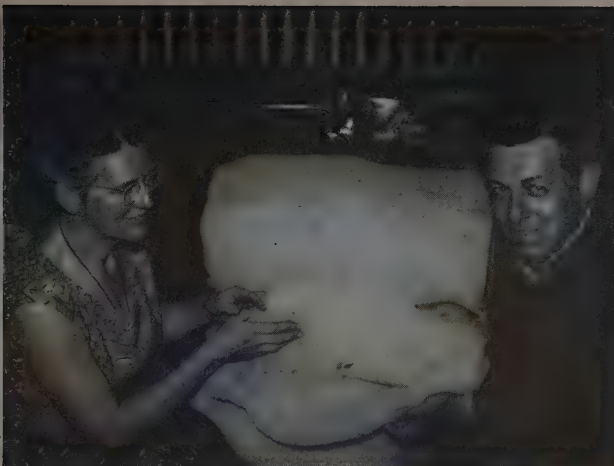
In his report to the trustees, Fr. Foote reminded them that "we owe the greater part of our success in raising funds for the improvement of this property, which in turn has made possible the expansion of our program, to two men" [Mr. W. A. Cochel, who, with his late wife, gave the farm to the Church, and Fr. Samuel-

*Institute building in background.

*There is still a serious clergy shortage in rural work and the problem of underpayment continues, although the Church's Town and Country Division considers one of its jobs to be pushing for higher salaries. Clergy at Roanridge, who combine teaching with their ministry, receive their salaries from the Division, and are better paid than most rural clergy.



Mr. Spofford.



ROANRIDGE STAFF SHOW WOULD-BE RURAL WORKERS HOW
The Philbricks and their home-grown lamb's wool.



Miss Croom.

— through his work in National Council]. He went on, "Any program whose growth has been so dependent on a few persons is in a dangerous position." Fr. Foote also asked the trustees to consider the need for an adequate endowment fund.

"We cannot continue year after year operating our program from the missionary funds of the Church. I do not think they will cut us off in the near future, but there is no certainty they will continue indefinitely. One of the reasons why the need seems so real at the moment is the fact that we cannot hold successful conferences for rural clergy without paying their travel costs. The cost of one such conference for 20 men for travel alone will average \$1,500. This may seem excessive, but if we are to reach the men who need the fellowship and inspiration most, and who are in most cases living on relatively inadequate salaries, we cannot do so without assisting them to come.

"An adequate endowment to care for the educational program of conferences for rural clergy would be a great help at this time. We should surely aim at not less than \$250,000 for this purpose. An equal endowment for the seminary student program would relieve the missionary funds of the Church of this responsibility. The present operating budget of the National Town and Country Church Institute exceeds \$38,000 a year. Of this about \$30,000 comes from the Division of Town and Country,* \$3,800 from the division of Domestic Missions for salaries of women workers, \$1,000 from the diocese of West Missouri, and the rest is raised locally. This would indicate that an endowment of \$250,000 would be needed to adequately support our operations on the present scale apart from the missionary funds of the Church. . . .

An additional \$15,000 went to Roanridge in 1952 from the Division for building expenses; the allotment in 1951 was \$34,000, and in 1950, \$59,000. Net worth of the Institute now about \$300,000. Total income from sources other than National Council, i.e., interested individuals [besides Mr. Cochel] and foundations, for 1949 is \$30,820.94.

"May I remind you . . . that these business matters with which we are dealing are the necessary outward expressions of one attempt to help meet a great need, a need for spiritual leadership that is prepared to adequately strengthen the Christian life and fellowship of rural communities. Rural society has changed, and is changing, and in the process the Church must be able to give increasingly able guidance. . . . Trained, capable leadership is not the whole answer, but it is the only ingredient that can help us to find more complete answers to the increasingly complex needs of people in rural America."

The trustees decided to look for a "man with a spark of salesmanship" to promote Roanridge among Churchpeople and to build up an endowment fund and encourage contributions.

Fr. Samuelson told the trustees that he thought too much was involved at Roanridge to have it guided by only one group or person. As an example, he said, "Some say the homestead development at Roanridge [run by Mr. Philbrick, see p. 15] is phoney and uses a cult approach and does not have relevance to the average rural parson. . . . There should be a consulting board to determine what homesteading policies will be." The same is true, he said, for the Christian education program at Roanridge.

Bishop Welles pointed out that "any outfit going forward depends on the personality of its director. His freedom and initiative should not be too restricted, or he might as well resign and be replaced by a rubber stamp. Trustee David Beals observed that sometimes too many committees multiply problems through over organization [Mr. Beals, chairman of the trustees, is the member appointed by the Bishop of West Missouri.]

With those suggestions in mind the trustees voted that the National Advisory Committee on Rural Work consider giving its members special responsibilities for various phases of the Roanridge work, e.g., agriculture, Church ex-

tension, and religious education, and that any subcommittees so appointed submit reports not only to the Advisory Committee but also to the trustees. Fr. Foote said he would welcome such subcommittees.

A number of national organizations in the Episcopal Church, having as their sole aim the improvement of the Church's rural or town and country* work, are referred to above. How they are related to the Church's National Town-Country Church Institute at Roanridge Farm, is often confusing to the uninitiated. This is how it works:

Roanridge is sponsored by the Church's national Division of Town and Country and by the Roanridge Rural Training Foundation, which was created to hold title to the property and administer the work. The National Advisory Committee on Town and Country Work is made up mostly of bishops, other clergy, and laity either engaged in or concerned with town and country work. Each province of the Church is represented on the committee. The name of this committee indicates its job: to give advice to the Division and the Institute.

The farm is operated by the Foundation's board of trustees, not all of whom are members of the Episcopal Church. Mr. Cochel is farm manager. It is provided that three of the trustees shall be appointed by the Presiding Bishop (these now are Bishop Jones, the Very Rev. Alden Kelley, dean of Seabury Western, and Fr. Samuelson); one shall be appointed by the bishop of West Missouri and one by the bishop of Kansas; one by the dean of the school of agriculture at Columbia, Mo.; and one by the American Shorthorn Breeders Association (Mr. E. M. Sims, a Methodist

*"Town and Country" is replacing the term "rural" since the work is concerned with people in small towns as well as the open country. In some areas the contraction "rurban" is used.

from Elkhart, Ind., now holds this appointment.) Both the latter organizations are interested in experimental work done on the farm.

The farm (operated at deficit last year) specializes in prize Shorthorn cattle for breeding purposes (first son of the herd bull, Sunset Bounce 26, sold for \$1000 this spring).

It also raises corn, seed wheat, oats, hay, chickens, and garden produce, and is developing a small orchard. Profits are to be used to improve the farm property. In cooperation with Church World Service over 30 displaced persons have come to Roanridge to live and work while adjusting to American life.

Roanridge students not only learn something about farming at the Institute, but also about farmers. One seminarian remarked after he had been helping to build a new fence on the farm, "Now, I know why the farmers in my congregation say they are too tired to come to church."

Roanridge is a 400-acre, gently-hilly farm about 12 miles north of Kansas City, Mo. White-haired, kindly Mr. Cochel, who is a vestryman of the Kansas City cathedral, and former editor of the *Kansas City Weekly Star* (a farm journal), has given the Church not only the property, but a grant which has already exceeded \$100,000. Mr. Cochel retains a residence on the farm.

Two new redwood houses have recently been completed for Fr. Foote and his wife and four children, and Mr. Philbrick and his wife—also on the staff.

The two other staff members, Miss Letitia Croom and Mr. Spofford and his family, live in apartments in the main building, which also has rooms and dormitories for students, besides the chapel, conference space, and offices. Additional buildings hoped for on the farm include a church, rural hospital, and garages (all staff members drive their own cars).

Attractive, young Miss Croom is in charge of Christian education at the Institute. This supervision, in collaboration with Fr. Foote, includes laboratory Bible schools during the summer, adult Bible school (attended largely by women of the golden age group), and various other related jobs.

Mr. Spofford, in charge of community organization, is now studying clinical pastoral counseling, under scholarship, in Topeka, Kans., with a view to incorporating such specialized training in the Roanridge work.

Various other clergymen and laypeople, not all of them members of the Episcopal Church, teach during the summer training program, which includes, lectures, seminars, discussion groups, socio-drama, and actual practice.

In the summer program (a winter program is still in the planning stage) students spend about a week of orienta-



Polaroid

FR. SAMUELSON
At the threshold.

tion at the farm first, then do field work (at Roanridge or in various other rural areas recognized by the Institute and seminaries) for eight to ten weeks, and then report back to Roanridge for about two weeks.

Courses taught in 1952 were: the rural community, vacation Church school, the rural minister and the Church, the student in the field, the student and agriculture.

So far, 400 seminarians and young women workers have been enrolled at Roanridge. Over half that number are now actively engaged in rural work. Ratio last summer: 45 seminarians; eight women. Last spring the Institute set up new courses to teach clergy how to work with seminarians in the local fields. More than 50 clergy are registered for this year's course. In-service training institute will begin next fall.

A recent survey indicated that two or three out of 100 seminarians who

studied at Roanridge were negative to their reaction to the program. The others offered constructive suggestion.

The need for the Church to bear down on its ministry to people in rural areas was first voiced at General Convention in 1922 and again in 1925. In 1925 the Committees on Rural Work in both the House of Bishops and the House of Deputies made specific recommendation which led to the creation of the Joint Commission on Rural Work in 1925.

First substantial allocation made for rural work by the Church was \$61,000 in 1946. The 1953 allocation to the Town and Country Division (created in 1949) was \$94,493.

OTHER RURAL WORK

Considerable effort is expended on improving rural work in the Church other than that done out of Roanridge. Some is sponsored by the Division; some by dioceses [see p. 6]; some by parish [p. 16].

In its 1952 report to General Convention the Commission on Rural Work wrote finis to its job and, by its own request, was discontinued. But first it made some recommendations: what was needed, the Commission said, was more promotion and publicity for rural work, more seminary training* (including graduate study, aided by grants), more diocesan and provincial organization of rural work, expansion of Roanridge.

It also recommended that "information in all fields related to rural life at the rural Church" be assembled and made "available to rural clergy and rural laymen's organizations," and added, "a great deal of valuable practical information exists that at present is unknown to most persons." It may be that the forthcoming National Council survey will help satisfy that need.

*Seabury-Western is the only seminary requiring summer work in rural or clinical fields.



Polaroid

MR. COCHEL (with Mr. Sims)
For the Church: a 400-acre farm and \$100,000.

What is a "Homestead"?

HOW to establish rapport with his new congregation (and potential congregation) in a rural community or small town is one of the toughest jobs facing a newly ordained clergyman — especially if he has been a city dweller most of his life. One way to tackle the job is demonstrated to seminarians and clergy at Roanridge by the Rev. Mr. Philbrick and his wife, Helen.

Originally city folk themselves, the Philbricks, through research, study, and experimenting, have found a way of life that wins the confidence of people scattered over the countryside around Roanridge — people to whom, for the most part, the Episcopal Church was only a name until 1949 when the Roanridge work began.

The Philbricks' method is the "homestead." A new method to Episcopal Church ministry, the homestead is a deftly planned backyard garden that can grow a major part of a clergyman's food supply, wool, and the respect and admiration of neighbors.

Livestock in the Philbricks' homestead includes sheep, goats, and chickens.

A woman who lives near Roanridge bought a goat recently and was told that Mr. Philbrick would be able to tell her how to raise it. After a lesson in goat-raising from Mr. Philbrick the woman appeared in his congregation every Sunday.

The Philbricks' homestead philosophy is:

"A rural clergyman practicing homestead agriculture finds deeper and wider understanding of himself, his neighbors, his community, and of God's purpose for the world."

Mr. Philbrick can think of a Biblical reference or a religious significance for almost everything in his homestead.

The pungent wormwood which he is using, instead of a commercial product, to reclaim the clay soil which was turned up when his house was built, he traces back to "the wormwood and the gall" of Lamentations 3:19.

A goat recently given to the Philbricks came already named — appropriately, "Faith."

From one of the Philbricks' sheep turns baking whole-wheat bread — enough for themselves and the Institute. "He that tilleth his land shall be satisfied with bread. . . ."

From one of the Philbricks' sheep last year came nine pounds of wool.

Fifteen women⁴ crowded into the homestead's small living room recently, children and all, to hold a quilting party. The lamb's-wool comforter will probably bring about \$50 for the Institute's mission work.

The Philbricks have a loom (which they do not have much time for now, although they have turned out yards of cloth on it), collect minerals, and Mrs. Philbrick decorates furniture by stencil and free hand.

They have also built up an extensive library containing reference information for Roanridge students. Much of the information used in homesteading comes from government agencies. The Philbricks recommend that all rural Church workers get in touch with their county agent, who can not only give them much useful information about helpful organizations and resources, but in many areas has been the person to whom rural people have turned for the answers to many of their problems.

The Philbricks hope that their ideas will take hold among their neighbors. The important thing, now, they feel, is to accept local groups as they are and work with them in the hope that ultimately they will follow the lead of the Philbricks' way of life and from there come into the Church.

The modern house the Philbricks live in, their blue-ribbon winning ewe, Matilda, and the amount of time they have been able to devote to study of the best methods in small-scale farming are benefits that not many rural clergy have. However, the benefits of the Philbricks' know-how and their large, detailed store of information (they had been homesteading for 10 years before coming to Roanridge four years ago) are available to all students at Roanridge.

Says Mr. Philbrick: "By developing a productive homestead, the rural clergyman [almost always underpaid] can have an essential supplemental source of a good livelihood for his family. This improved standard of living is one of the important values of a rectory becoming a homestead. But this economic advantage, is not the main nor highest value of the homestead. Most of all it associates the minister with the work-a-day lives of his neighbors. As the rural clergyman applies sound homestead practices to the land about the rectory he not only improves his own living standard, but gains new knowledge of himself, of life and the people he is dedicated to serve.

"As a result of his work on the land

the rural minister is able to talk intelligently to those of his people who make their living from the land. In times of need he is able to help his neighbors by giving of his time to help in their work as they will give of theirs to help him. [A few weeks ago Fr. Foote ploughed a neighbor's land and so added another member to his congregation.] Because he also works the soil his congregation begins to look on him as a permanent part of the community and not just another clergyman who will be moving on next year. Because of his association with agriculture he will find it natural to cooperate with other persons and associations in the community. While he may never become an agricultural expert, he may in his way assist newcomers to agriculture to the sound use of the land which God has given us. Homesteading for the rural clergy is not a cure-all for the ills of the rural church. But it is one way of improving those ills. The clergyman must still be well trained with a sound theological education. He must devote the majority of his time to pastoral work, honest preparation for sermons and talks, teaching, young people's and children's activities, and the faithful administration of the sacraments. He must also learn to use the modern tools: the correct understanding of his community and congregation through self-study and community survey; the use of visual aids and other facilities and helps. But baptisms, confirmations, and a growing church can come, in part at least, from the correct use of the land around the rectory.

"By learning the essentials of good land use, by using the most efficient methods and modern but inexpensive tools and equipment, and by keeping each production unit as small as possible, he can make the rectory-homestead produce quantities of fresh, canned, and frozen vegetables; eggs and poultry; fresh pork, ham, bacon, sausage, lamb, and mutton; wool, milk, cream, butter, cheese, and honey [all of which the Philbricks do].

"Routine work for such a homestead is done in the early morning and evening hours, occupying only a small portion of a man's time. . . . He will not only be gathering eggs, but collecting sermon illustrations as well.

[The congregation of the Farley Church to which Mr. Philbrick ministers is small, but widespread, and efforts to build it up and make it a mission necessitate many hours of pastoral work.]

"Through the Roanridge homestead the students participate in the soundest methods of efficient planting, weeding, harvesting,* and preparing food for deep freeze, care of poultry, and other farm livestock on the small scale applicable to family use."

*To cut expenses and, according to the Philbricks, to prevent eventual injury to the soil, waste materials are used instead of commercial fertilizer, and natural means are used instead of poison to control bugs, e.g., onions in the cabbage patch keep out cabbage worms.

SOUTH CAROLINA—The first Eucharistic vestments in the diocese of South Carolina are among a number of precedents claimed by the Church of the Holy Communion, Charleston, S. C.

During the past several months the entire interior of the church, including a quantity of detail work [see cut], much of which is gold leaf, has been painted and redecorated by the men of the parish. Under the leadership of a talented layman, Warren Bernard, the men put in some 4,000 man hours. Women of the parish served coffee and sandwiches.

The Rev. Wm. L. Hargrave is rector of the parish, and also acting president of Porter Military Academy.

Besides having the first Eucharistic vestments in the diocese the parish also lists these firsts:

- (1) First recessed chancel in the diocese.
- (2) First cope and other vestments in liturgical colors in Charleston.
- (3) First white marble altar with its appointments in the diocese.
- (4) Permanent vested choir.

The parish is now planning a new Church school building on which the congregation will do much of the work.



BRUNSWICK CHILDREN
Their godparents cared.

WEST MO. — After 100 years of existence the parish of St. Paul's, Brunswick, Mo., was down and out. Only three elderly communicants were left, the roof of the Church rotted and broke open, more than half the floor was equally rotted, and the whole building was in danger of collapse. A local builder said that he would hardly want to touch it at \$5,000 for repairs.

The Rev. R. B. Gribbon of Chillicothe, 60 miles away, had been given



CHURCH OF HOLY COMMUNION
4000 man hours.

nominal charge of the remains. (He had also Brookfield and Trenton in his care.) When it appeared that one or two new families might move to the town, it was determined that something should be done to revive the parish, hopeless as it looked.

The first "sign" came in the gift of over \$200 raised by the Godparents of the children of one of the families, who said, "We feel our responsibility for helping to provide parish life for our Godchildren." The Woman's Auxiliary of the Diocese of West Missouri became interested and gifts started coming in. The Young People's Fellowship of Grace Church, Chillicothe, was enlisted to clean up and do amateur repairs.

An old Sears Roebuck portable structure was found in fair condition on the premises and put in shape for temporary use for worship. It had been occupied by a faithful Churchwoman, Miss Claudia Pugh, who for years had cared for the Church and said her prayers therein, even when no clergy could come. Regular services were commenced in this building on Advent Sunday,

1952. Carpenters were found who would tackle the job at rates equal to money in hand and the work proceeded bit by bit. Clergy from Marshall, E. celsior Springs, and Sedalia helped with repairs and in keeping up a regular schedule of Sunday Evening services.

The first Holy Communion was Holy Innocents' Day and the first East Celebration in the parish for over years was held by Fr. Gribbon at 6:30 AM with seven communicants present. On April 19th, the Bishop was expected to re-open and rededicate the church building itself, now once more rehabilitated and fit for worship.

NEWARK — New dean of Trinity Cathedral, Newark, N. J., is to be the Rev. John Bowen Coburn. His predecessor was Bishop Warnecke, now coadjutor of Bethlehem. Currently rector of Grace Church, Amherst, Mass., and chaplain of Amherst College, the Rev. Mr. Coburn will take over his new curacy in June.

DELAWARE — Mission clergy in the diocese of Delaware are now receiving minimum salaries of \$3,600 a year with quarters with an increase to \$3,900 with quarters after a sufficient length of time has elapsed and proficiency been demonstrated.

Recommended by the department of missions and approved by the executive council, the increases have been made retroactive to January 1st. There is one exception—the case where a vicar receiving \$3,200 with all utilities being paid by the local congregation. This matter will be studied further.

OHIO—The Rev. Walter F. Tunks, D.D., rector of St. Paul's Church, Akron, Ohio, presented a confirmation class in the new St. Paul's recently. It broke a diocesan record. That morning Bishop Burroughs of Ohio laid hands upon 133 candidates. "There was no attempt to make a record," said Dr. Tunks. "The people just came voluntarily and how happy we are to have them!"

"Halo, Everybody"

IT happened in a New England parish on Easter Even when the time for administration of Holy Baptism was at hand.

He was a four-year old, who was baptized a year ago, but the memory of the event remained with him, and when the priest went to the baptistry

the small boy began to howl at being left behind in the pew. His embarrassed mother, unable to quiet him, removed him forcefully from the church, but not before the amused congregation had very clearly heard him wail: "I want my hair washed again!"

MINARIES

Nes Appointed

The Rev. William H. Nes, D.D., has been elected professor of homiletics and lecturer in practical theology for the academic year 1953 to 1954 by the board of trustees of Seabury-Western Theological Seminary. Dr. Nes is a former member of Nashotah House.

Student Wins Fellowship

Joseph A. Di Raddo of the middle class at General Theological Seminary won a summer fellowship to the Ecumenical Institute of the World Council of Churches, Bossey, Switzerland.

Summer Assignments

Eight seminary students have been chosen to work for eight weeks under supervision in various New England churches during the summer. They will spend five days together late in August to evaluate their experiences.

Those assigned from Episcopal Theological School are W. David Crockett, St. John's Church, Roxbury, Mass.; William H. Thompson, Christ Church, North Conway, N. H.; Richard Reid, St. James' Church, North Providence, R. I.

General Theological Seminary students and their assignments are: Addison McMullan, St. Paul's Church, Fort Fairfield, Maine; George J. Simpson, St. James' Church, Greenfield, Mass.; Frederick A. Alling, who will work with the vacation school supervisor in the diocese of Maine.

Virginia Seminary will send Robert Hammett to St. John's Church, Essex, Conn., and George Zabriskie, II, to Luke's Church, Charlestown, N. H.

Sewanee Summer School

The Graduate School of Theology of the University of the South will open its 16th summer session on July 29th and continue through September 2d, according to an announcement by the Rev. M. Bowyer Stewart, S.T.D. Dr. Stewart is acting as director during the sabbatical leave of the Rev. Massey H. Shepherd, Jr., Ph.D., director.

The 1953 faculty will include: The Rev. Elmer J. Cook, Ph.D., professor of literature and interpretation of the New Testament in the Berkeley Divinity School; the Rev. Bayard H. Jones, D.D., professor of ecclesiastical history of Sewanee's School of Theology; and Dr. John Sedberry Marshall, professor of philosophy at the University of the South.



An architect's drawing of the proposed new chapel for Watkinson School, Hartford, Conn., is shown here. The old chapel burned down recently. Construction of the new chapel can be started as soon as an additional \$5,000 has been raised toward the total cost of \$30,000.

The courses offered by these three faculty members, respectively, will be New Testament, apocalyptic; church history, the Christian liturgy; and philosophical theology. Dr. Stewart will teach a course in Augustinian theology.

Since the undergraduate college will not have a summer session, the entire campus facilities will be available for students and faculty of the Graduate School of Theology. Special efforts are being made to provide attractive and convenient facilities for ministers wishing to bring their families. A recreational program will be planned for the younger children, and special rates are being made in the dining hall to help emancipate clergy wives from cooking chores.

"The Graduate School of Theology is the only institution of its kind in our Church," points out Dr. Stewart. It was established in 1937 by the Rev. R. Keith Yerkes to afford clergymen an opportunity for post-ordination study in close contact with recognized leaders of theological knowledge and interpretation. The school has become a rendezvous for teachers and scholars as well as a community of men who wish to continue and enrich their education, but who otherwise could not afford the necessary time.

Besides regular candidates for a degree, men who have an acceptable back-

ground of theological training may be admitted as special students and on completion of an approved course of study will be granted a certificate indicating the work done. Specially qualified students in recognized schools of theology may be admitted, but only with the express permission of the schools in which they are enrolled and in agreement with these schools in regard to credit.

Auditors are permitted to attend all lectures but receive no academic credit, and regular students may audit the lectures in courses for which they are not receiving academic credit.

Single men will reside in St. Luke's Hall. Families will use the frame bungalows normally occupied by married theological students during the regular session and may also secure other dwellings at Sewanee from faculty personnel who take vacations elsewhere during the summer.

Catalogues giving all details of the session will be mailed immediately upon request by the Rev. M. Bowyer Stewart, Sewanee, Tenn.

A Group of Thinkers

The province of Sewanee will hold a faculty conference from May 1st to 3d at the DuBose Center, Monteagle, Tenn.

Plans for the conference are being built around an attempt to show the relevance of a particular Christian doctrine to some special academic discipline. The conference will be ecumenical and interracial. Although not only Church-people, but members of college faculties who are not members of the Episcopal Church are invited, the program is built around "a consistent Episcopal view of thought and worship." Inclusion in the program of Holy Communion, Morning and Evening Prayer, and compline were planned "deliberately in the hope that any visitors from other Churches would be able, not only to make contact with Anglican thought in this realm but also see something of the riches of the Anglican liturgical tradition."

The Rev. Dr. Richard Wilmer, chaplain of the University of the South, will be chaplain, and Professor Arnold S. Nash, of the University of North Carolina (Box 1057, Chapel Hill, N. C.), executive chairman.

Says Professor Nash: "We are hoping that, with a group of thinkers of the caliber of our speakers,* the conference will prove to be a piece of coöperative thought in this realm that will have value in the life of the Church and the university well beyond the scope of the conference itself."

*A. T. Mollegh, Wilber Katz, T. S. K. Scott-Craig, J. V. L. Casserley, William Pollard.

Nature and Supernature

By EDWARD McCRADY

Charles E. Raven, former Vice Chancellor of the University of Cambridge and one time Canon of Ely, is a well known Church of England theologian of liberal leanings and the author of a wide range of religious writings. His latest work, *Natural Religion and Christian Theology, of which the first series, "Science and Religion," has just come off the press, consists of the Gifford Lectures delivered in 1951* (New York: Cambridge University Press. Pp. 215. \$4). This volume is here reviewed by Dr. McCrady, well-known biologist and vice chancellor of the University of the South:

THE main thesis of this book is "that nature and supernature belong together and that to divorce them, as is, alas, so freely done by our neorthodox theologians, is heretical.

Most of the pages are devoted to a history of science in Europe intended to show how nature came to be considered the antithesis of grace. The author's claim is that the greater part of the history of science has generally been overlooked because the earlier development and successful practical application of the simpler sciences gave an undue emphasis to the realm of mechanism and a misleading impression of the adequacy of mechanistic philosophy.

The author's final point seems to be that, when the foundations of mechanistic philosophy were destroyed (by Einstein, Planck, Heisenburg, etc.), and science was ready for a reunion with religion, religion had relapsed into the modes of thought of the third (Berdyayev), 13th (Maritain, Gilson), and 16th (Barth, Kierkegaard, Eulen, Nygren) centuries, and was no longer interested.

In addition to the main plan of the book outlined above, there are numerous collateral topics of considerable interest, such as, a defense of belief in progress; a denial of the adequacy of economic determinism as an explanation of the history of science; a discussion of Malthus as the chief source of Ricardian economics, and the starting point of Marx's *Das Kapital*, as well as of Darwin's and Wallace's theory of natural

selection; a claim that the new agriculture introduced by Tull in the early 18th century displaced the small farmers, led to the development of cities, thus to the separation of man from nature, and thus to deism¹ and atheism.

Obviously, there is much food for thought in this not very large volume. To the reviewer, however, it seems nonetheless true that the book could be reduced to perhaps half its length with great benefit to the clarity and coherence

of its argument. Altogether too many pages are wasted upon evidence that Gesner had a few ideas of his own and that biologists played a more important role in the Renaissance than astronomers and mathematicians. There are several pages of mere lists of names of English scientists of the 17th century which seem to clutter up the flow of thought to little purpose. Most of the book would be of more interest to students of the history of biology than to the general reader.

At crucial points where a critic reader might like to weigh the evidence for himself, one often finds, not the evidence, but only the author's conclusion. This is true, for instance, in the most important turning point in the book. When it is claimed that the foundation

Sources: Smaller and Earlier

By the Rev. FELIX L. CIRLOT

A BOOK that in my opinion must be accorded considerable importance is *The Sources of the Synoptic Gospels: Volume One*, St. Mark, by the late Wilfred L. Knox, edited by H. Chadwick. Its author is enough to insure its recognition, but its subject matters points in the same direction. (New York: Cambridge University Press. Pp. xiii, 151. \$4.)

The work is an attempt to go behind the written Synoptic Gospels,¹ and even behind their major sources, real or hypothetical (such as Q, L, and M—if there ever was an M¹), and distinguish still smaller and earlier sources underlying these. The present volume makes this attempt for Mark. But it is indicated that a later volume, which was left by Dr. Knox in a less advanced state, but sufficient to make possible its publication, will make the same attempt for Matthew and Luke, and their underlying sources.

Dr. Knox admits in his Preface that his book will probably be "regarded as heretical by the more advanced form critics, since it is an attempt to deal with the Synoptic Gospels not as a collection of anecdotes but as compilations of sources underlying Mark and the hypothetical Q, and also the matter peculiar to Luke and Matthew." This need not be decisive against Dr. Knox's contentions, since all new ideas, such as form criticism, are likely to be exaggerated and onesided.

But the present reviewer gets the very definite impression that Dr. Knox himself has not avoided the pitfalls of

reaction against the opposing extreme. If this estimate is correct, this book has overestimated the measure of probability with which he has been able to identify the very hypothetical underlying sources, and at some points has reached at least tentative conclusions where there are only the flimsiest grounds for arriving at any conclusions whatsoever, even with the slightest probability.

Dr. Knox's own summary, on pages 150-151 of his book, gives an excellent statement of his results. He claims to identify, with varying degrees of probability, of course, at least nine sources. Besides these, he sees more conjectural grounds for identifying still other sources, which he lists.

I do not see how the non-specialist can get much out of this book, as it is so largely doubtful and at most points subjective. But the specialist ought to read and study it very carefully. While I am convinced that it much overestimates the measure of probability that can be achieved, and reaches results at some points where the probability is at best featherweight, I am also convinced that its contentions are not altogether devoid of weight.

On the contrary, I think that this line of approach, of which we had some indications in Eduard Meyer's famous work, ought to be combined with the approach called form criticism in order to reach a more balanced conclusion, and thus draw ever nearer to a correct solution of the problem of "the Gospel before the Gospels."

TUNING IN: ¹According to deism God, as it were, made the world, then wound it up, leaving it to take care of itself. ²Synoptic Gospels (St. Matthew, St. Mark, St. Luke) are so called either because they present a common viewpoint or

because they can be viewed side by side, in parallel columns. ³Source Q consists (roughly) of passages common to St. Matthew and St. Luke; L designates material peculiar to St. Luke; M stands for passages found only in St. Matthew

mechanistic philosophy were destroyed Einstein and others, it is not men- ed that Einstein himself does not ge with that interpretation; nor is new and relevant evidence discussed such.

all in all, the reviewer believes that book is more impressive in the gen- wisdom of its conclusions than in effectiveness of its arguments or the ity of its narrative.

Books Received

THE BOOK OF DEUTERONOMY. An Exposi- tion. By Charles R. Erdman. Revell. Pp. 95. \$1.50.

THE FORMATION OF THE NEW TESTA- MENT. By H. F. D. Sparks. Philosophi- cal Library. Pp. 172. \$3.

THE STATE OF MATRIMONY. By Reginald Haw. SPCK.* Pp. xi, 214. 21/. ["An investigation of the Relationship be- tween Ecclesiastical and Civil Marriage in England after the Reformation, with Consideration of the Laws relating thereto."]

THE ROMAN CATHOLICISM FOR PROTESTANTS. An Appraisal of the Basic Differences Between the Roman Cath- olic Church and Protestantism. By Stan- ley I. Stuber. Association Press. Pp. xii, 276. \$2.50.

THE CHURCH UNDER COMMUNISM. "Sec- ond report of the Commission on Com- munism appointed by the General As- sembly of the Church of Scotland in May 1949." Philosophical Library. Pp. 79. \$2.75.

JOHANNES OCKEGHEM. By Ernst Krenek. Part of series, "Great Religious Com- posers," edited by John U. Becker. Sheed & Ward. Pp. vii, 86. \$2.

THE GATE OF FAITH. Some Thoughts on the Creed. By Brother George, OSP. SPCK.* Pp. xi, 40. 2/6.

THE NEW WAYS OF ONTOLOGY. By Nico- lai Hartmann. Translated by Reinhard C. Kuhn. Regnery. Pp. 145. \$4.

THE CHURCH AND THE ARTISIAN TODAY. By Roger Lloyd. Longmans. Pp. viii, 101. /\$1.

FORMATION WRITINGS OF MARTIN LUTHER. Translated with Introduction and Notes from the Definitive Weimar Edition by Bertram Lee Woolf. Vol. I — The Basis of the Protestant Reform- ation. Philosophical Library. Pp. 402. \$6.

THE IMAGE OF GOD IN MAN. By David S. Cairns. Philosophical Library. Pp. 255. \$4.50.

THE UNSET: A STUDY IN CHRISTIAN REALISM. By A. H. Winsnes. Trans- lated by P. G. Foote. Sheed & Ward. Pp. xi, 258. \$3.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon the"

Edgar W. Henshaw, Priest

The Rev. Edgar W. Henshaw, vicar of St. Matthew's Church, Pampa, Texas, died on November 1st. At the time of his death he was in Oklahoma City seeking to recuperate from an earlier heart attack.

The Rev. Mr. Henshaw began his ministry in the district of North Texas in 1939. In the course of the next 13 years he served the churches in Clarendon, Childress, Borger, Pampa, Dalhart, Dumas, Shamrock, and Quanah. He organized St. Paul's Mission, Dumas. He was clerical deputy to the 1949 General Convention and a member of the Council of Advice. Previous to his North Texas residence, he served churches in the districts of Honolulu and Arizona.

"Edgar Henshaw," said the *North Texas Adventure*, "served faithfully in the arduous work in the Mission Field."

Surviving is his widow, Edna Earle Purdy Henshaw.

John A. Howell, Priest

The Rev. John Alleyne Howell, retired, died on April 4th in Glen Falls, N. Y.

During his 57-year pastorate he served churches at Cincinnati; Erie, Pa.; Golden, Colo.; Nyack and Balston Spa, N. Y. He was also chaplain at St. Michael's and All Angels Home, Philadelphia, and rector of the affiliated Church, and assistant at St. Mark's, Philadelphia.

He is survived by his wife, the former Mable Noxon; a son, the Rev. Norman S. Howell; a brother, the Rev. Alleyne C. Howell; a sister; four grandchildren, and three great-grandchildren.

Hugh E. Montgomery, Priest

A noted youth leader and educator of the Church, the Rev. Hugh Eglinton Montgomery, D.D., 71, associate priest at St. Andrew's-by-the-Sea Mission, San Diego, died at his home in LaJolla, April 6th.

Dr. Montgomery's ministry extended into three dioceses: California, Pennsylvania, and Los Angeles, and one missionary district, San Joaquin. He was one-time superintendent of the Armitage Orphanage at San Mateo, Calif., and later held the same position at the Preston Reform School. From 1945 to 1947 he was chaplain and instructor at the Bishop's School for Girls at LaJolla.

Born in Leipzig, Germany, Dr. Montgomery came to the United States while young. He was graduated from the Church Divinity School of the Pacific, Berkeley, in 1912, and received the honorary degree, doctor of divinity, from Pennsylvania Military College in 1940.

Dr. Montgomery is survived by his

widow and one daughter, both of LaJolla.

William C. Torrence, Priest

The Rev. William Clayton Torrence, secretary-librarian-editor of the Virginia Historical Society, died at his home in Richmond, Va., on April 8th. In no parochial status since October, 1940,

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held his post with the society until
ry 1, 1953.
son of the late John E. and Kath-
Clayton Torrence, he was born at
Ga., on June 7, 1884. He was
for the ministry at Virginia
ological Seminary, was ordained dea-
n 1919 and priest in 1920 by Bishop
am Cabell Brown.
his charges were: Upper Truro Par-
Fairfax County, Va., 1919-21;
ton Parish, Warren County, 1921-
St. Paul's Church, Suffolk, 1925-26;
thany Parish, Albemarle County,
29; Somerset and Wicomico Par-
Somerset County, Md., 1929-34,
St. John's Church, Baltimore,
-40.
arly interested in Southern history,
trained for research under Edward
sants Valentine, of Richmond; was
ographer of the Virginia State Li-
y, 1906-10, and then secretary of
Valentine Museum in Richmond.
Mr. Torrence was registrar of the
ety of Sons of the Revolution in
ginia, 1907-19, and was associate edi-
of the William and Mary Quarterly,
5-19.
surviving are his wife, Elizabeth
en (Neblett) Torrence; two sons;
daughter; a brother; and eight grand-
children.

Morris Sayre

five clergymen, including Bishop
shburn of Newark and Bishop Lud-
y, suffragan of Newark, officiated at
eral services in St. Luke's Church,
Montclair, N. J., for Morris Sayre who
d on March 7th in Turkey, while
ding a team of business leaders sur-
ing Mutual Security Administration
grams in the Near East.
Mr. Sayre, 68, was honorary chair-
n of the board of Corn Products Re-
ng Co. and a former president of the
tional Manufacturers' Association.
An active Churchman, Mr. Sayre had
n for seven years senior warden of St.
ke's, Montclair, a member of the
ance and Advisory Board of the dioc-
e of Newark, as well as a member of
Committee on Laymen's Work. For
ny years he had been a deputy to the
esan convention.

Mr. Sayre is survived by his wife,
sons, a brother, and two sisters.

Emerson Law Stone, M.D.

Dr. Emerson Law Stone, 57, physi-
an, musician, and professor at the Yale
ool of Medicine, New Haven, Conn.,
d of a heart attack on January 10th
New Haven, Conn.

Dr. Stone was a communicant of St.
omas' Church, New Haven, and a
mer vestryman. He was a musician
well as an obstetrician and often
ved the organ and chimes at St.
omas' and elsewhere in the diocese.

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CHANGES

Appointments Accepted

The Rev. Lee A. Belford, formerly instructor, is now assistant professor in the department of religious education, New York University. He will continue to serve as associate at the Church of the Epiphany, New York. Address: 55 Bank St., New York 14.

The Rev. John Bowen Coburn, formerly rector of Grace Church, Amherst, Mass., and chaplain of Amherst College, will in June become dean of Trinity Cathedral, Newark, N. J. Address: 610 Mt. Prospect Ave.

The Rev. Gilbert G. Curtis, formerly rector of Christ Memorial Church, El Reno, Okla., is now vicar of All Saints' Mission, Miami, Okla., and St. John's, Vinita. Address: 225 B St., N. W., Miami, Okla.

The Rev. Dr. Philip J. Dauntion, formerly assistant of St. Clement's Church, Berkeley, Calif., and instructor of the Church Divinity School of the Pacific, is now acting rector of St. Mark's Church, Crockett, Calif. Address: 29 Cooke Ave.

The Rev. George W. Davison, formerly rector of St. James' Church, Westernport, Md., is now in charge of the Church of the Advent, Baltimore. Address: 1303 S. Charles St., Baltimore 30.

The Rev. Manuel Fowler, formerly in charge of St. Andrew's Church, Evans Mills, N. Y., is now rector of St. Paul's Church, Wilkesboro, N. C.

The Rev. Robert R. Gilson, formerly rector of the Church of St. Mary Anne, North East, Md., is now vicar of the Church of the Holy Apostles, Halethorpe, Md. Address: 1521 Arbutus Ave., Baltimore 27.

The Rev. F. W. Golden-Howes, who formerly served St. Peter's Church, Fernandina Beach, Fla., is now in charge of Holy Cross Mission, Jacksonville, Fla., and serves as diocesan chaplain at St. Luke's Hospital. Address: 241 W. Forty-Fourth St.

The Rev. John Wilson Haynes, formerly rector of the Church of St. Michael and All Angels, Rumford, R. I., will on May 1st become rector of Calvary Church, Hillcrest, Wilmington, Del. Address: 205 South Rd., Lindamere, Wilmington.

The Rev. John C. Henry, formerly rector of St. James' Church, Lewisburg, W. Va., will on June 1st become rector of Christ Church, Gordonsville, Va.

The Rev. J. F. G. Hopper, formerly rector of the Church of the Good Shepherd, Covington, Ga., is now rector of St. Mark's Church, La Grange, Ga. Address: 301 N. Greenwood St.

The Rev. W. J. Hunter, formerly rector of Birtle, Manitoba, will in June become rector of St. Cuthbert's, Winnipeg, Man. Address: 196 McIntosh Ave.

The Rev. Michael J. Kippenbrock, formerly rector of St. Thaddeus' Church, Aiken, S. C., will on May 1st become vicar of Christ Church, Valdosta, Ga. Address: Box 51.

The Rev. Nicholas Kouletsis, formerly associate rector of Grace Parish, Madison, Wis., is now rector of St. David's Church, Garland, Tex.

The Rev. James W. McClain, formerly curate of St. Matthew's Cathedral, Dallas, is now rector of St. Paul's Church, Alton, Ill., and vicar of St. Gabriel's, Wood River, and Trinity Chapel, Alton.

The Rev. J. Robert Orpen, Jr., formerly vicar of Holy Trinity Mission, Fallon, Nev., is now curate of the Church of the Transfiguration, New York. Address: 1 E. Twenty-Ninth St., New York 16.

The Rev. Max M. Pearce, former missionary in Liberia, is now curate of St. Columba's Church, Detroit. Address: 1021 Manistique, Detroit 15.

The Rev. Winfield D. Smith, formerly in charge of St. James' Church, Black Mountain, N. C., will on May 1st become assistant of St. Martin's Church, Charlotte, N. C.

The Rev. A. E. Taverner, formerly rector of the Church of the Good Shepherd, Lexington, Mich., in charge of Christ Church, Crosswell, is now vicar of Trinity Church, Belleville, Mich. Address: 57 Bedell St.

The Rev. John R. Wilkins, formerly curate of St. Luke's Church, Germantown, Pa., is now serving St. Andrew's Church, Brunswick Ave. and Cherry St., Trenton, N. J.

The Rev. Charles W. Williams was released from service as U. S. Air Force chaplain December and has since been rector of St. L. Church, 515 Second St., Woodland, Calif.

The Rev. Thomas J. Williams, formerly rector of the Church of the Holy Comforter, Pekepsie, N. Y., will on May 1st become rector of the Retreat House of the Redeemer, 7 E. Ninety-Fifth St., New York 28.

Armed Forces

Chaplain (Major) Emmet G. Jones has been changed in APO number from 301 to 72, P.M., San Francisco. His address begins: Seoul City Command.

The Rev. Jay V. Nickelson, chaplain of a stroyer squadron, may be addressed for all at 2771 E. Main Rd., Portsmouth, R. I.

Changes of Address

St. Andrew's Church, Drayton Plains, Md., a parochial mission of All Saints' Church, I tiae, is now located at 4386 Dixie Highway, Drayton Plains. The mission, with the help of parish, has purchased a movie theater on main highway and converted it into a church.

St. Luke's Mission in Allen Park, Mich., formerly on Fox Avenue, has moved into its centrally constructed building at 15603 Wick Allen Park.

The Rev. Edward C. Dickin, curate of Saints' Church, Detroit, formerly addressed 13298 N. Norfolk, Detroit 35, may now be addressed at 17194 Wasburn, Detroit 21.

The Rev. Hubert Doody, formerly curate of St. Columba's Church, Detroit, formerly addressed at 1021 Manistique Ave., Detroit, may now be addressed at 1014 Beaconsfield, Grosse Pointe Park, Mich.

The Rev. Maurice Allen Martin Garrison is for the present be addressed at 175 Ninth A New York 11. Fr. Garrison will go to Manila time to begin his work there in the autumn as instructor in Church history at St. Andrew Seminary.

The Rev. James W. McClain, who recently came rector of St. Paul's Church, Alton, may be addressed at 1417 State St.

The Rev. Frederic H. Meisel, who is serving Church of the Atonement, the Bronx, formerly addressed at 4 St. Mark's Pl., New York 8, may now be addressed at 52 E. Eighty-First St., New York 28.

The Rev. Frank D. Musgrave, rector of Matthew's Church, Toledo, Ohio, may be addressed at 3918½ Revere Dr.

The Rev. Dr. Paul L. Powles, priest of the diocese of West Virginia, formerly addressed 1 Glenbrooke Circle, Richmond 26, Va., may now be addressed at 340 Fifty-Sixth St., Newport News, Va.

The Rev. George P. Sampson, Jr., who was ordained priest by Bishop Kinsolving of Arizona on Christmas Day, is now vicar of St. Andrew Church, Phoenix, and may be addressed at 19 W. Monroe St.

The Rev. Harold E. Wagner, rector of St. Mark's Church, Detroit, should now be addressed for all business purposes at 14510 Seville Mile Road E., Detroit 5. The new St. Mark's \$150,000 structure, is about ready to open. Fr. Wagner writes. The first unit to be completed and put into use is the office. Fr. Wagner's residence remains 13864 Saratoga Ave., Detroit 15.

The Rev. G. Richard Wheatcroft, who is serving St. Francis' Church, Houston, formerly addressed at Route 12, Box 700, Houston 24, may now be addressed for all mail at 345 Pine Point Rd., Houston 24.

Ordinations

Priests

Colorado: The Rev. Warren Wilson Lane was ordained priest at St. John's Cathedral, Denver on January 19th. Presenter, the Very Rev. L. Paul Roberts; preacher, Canon Harry Watta. Michigan: The Rev. Albert E. Line was ordained priest at St. John's Cathedral, Detroit on January 19th. Presenter, the Very Rev. L. Paul Roberts; preacher, Canon Harry Watta.

curier by Bishop Hubbard, Suffragan Bishop
nigan, at St. Paul's Church, Jackson, Mich.
the new priest will be curate. Address: 809
son St.

Texas: The Rev. Lee Marriner Adams
ained priest by Bishop Jones of West
on January 30th at St. Stephen's Church,
Tex., where the new priest will be in
He will also serve St. Matthew's, Kenedy.

Deacons

du Lac: Peter A. Powell and Edwin
Webster were ordained to the diaconate on
y 8th by Bishop Sturtevant of Fond du
St. Peter's Church, Ripon, Wis. Pre-
respectively, the Rev. Dr. F. D. Butler,
v. S. P. Murphy; preacher, the Rev. Dr.
Parsons. The new deacons will continue
studies at Nashotah House.

ld P. Russell and James D. Warner were
ordained to the diaconate on March 28th by
Brady, Coadjutor of Fond du Lac at All
Church, Appleton, Wis. Presenters, re-
sely, the Rev. A. B. Ward, the Rev. B. L.
preacher, the Rev. John Bruce. To
e studies at Seabury-Western.

as: Donald Lee Jackson was ordained dea-
April 7th by Bishop Fenner of Kansas at
St. Paul's Church, Kansas City, Kans. Presenter,
v. G. L. Evans; preacher, the Rev. R. C.
To continue study at General Theological
ary.

ark: The Rev. Warren Lewis Howell, a
Presbyterian minister, was ordained dea-
March 30th by Bishop Washburn of
k at St. Paul's Church, Englewood, N. J.,
the new deacon will be curate. Presenter,
v. J. A. Mitchell; preacher, the Rev. J. W.
son. Address: 1402 Bergen Blvd., Fort
N. J.

thern Virginia: Lieut. Col. George L. Bar-
II, U.S.A., was ordained perpetual deacon
shop Gunn of Southern Virginia on March
at Bruton Parish Church, Williamsburg, Va.
inter, the Rev. F. H. Craighill; preacher, the
of the ordinand, Dr. George L. Barton,
eadmaster of the Virginia Episcopal School.
new deacon will remain with the Army, re-
ing to Korea, where he has already seen
active duty.

ingfield: Daniel Lee Banner and Robert J.
r, who will graduate in June from Seabury-
ern, were ordained to the diaconate on March
by Bishop Clough of Springfield at St.
Cathedral, Springfield, where the Rev. Mr.
r will be curate.

Presenters, respectively, the Rev. F. S. Arved-
son, the Rev. D. K. Montgomery; preacher, Dean
E. M. Ringland. The Rev. Mr. Banner will be
curate of St. Paul's Church, Alton, Ill., and as-
sistant of St. Gabriel's, Wood River, and Trinity
Chapel, Alton.

Resignations

The Rev. Hamilton Hess, formerly curate of
St. Paul's Church, Alton, Ill., has announced
plans to sail from Montreal on April 6th. He
and his wife will travel in England and Germany
during the summer and Fr. Hess will undertake
graduate work at Oxford University in Sep-
tember.

Deaconesses

Officers for The Retiring Fund for Deaconesses
are correctly listed as follows (from information
sent April 1st by Deaconess Mary C. West, sec-
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Directors include: Deaconess Hilda L. Dieterly,
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beth G. Newbold, Ruth M. Parsons, Lydia A.
Ramsay, Ruby H. Thomson. Secretary, Deacon-
ess Mary C. West, ex-officio; treasurer and coun-
sel, Mr. Joseph P. Smyth, Jr.; chairman of the
laywoman's committee, Mrs. Clifford P. Ladd.

Laymen

One out of five of the members serving in the
House and Senate of the present Arizona legisla-
ture is an Episcopalian. The group includes Mr.
Hubert O. Merryweather, president of the Senate;
Dr. John W. Stilley, a member of the House who
is also organist at the Church of the Epiphany,
Flagstaff, and three Churchwomen who are mem-
bers of the House.

Other Appointments

The Very Rev. Frederick M. Morris, dean of
the Cathedral Church of St. Mark, Minneapolis,
has been appointed annual lecturer in preaching
at Seabury-Western Theological Seminary for the
next school year. The assignment includes two
lectures a week to the senior class for one term
and directing of practice preaching and personal
conferences. It also includes the conducting of
two preaching institutes of a week each for gradu-
ate clergy.

Mr. Peter Waring, who is at present serving
the Episcopal Theological School, Cambridge,
Mass., as part-time choir director, will in Sep-
tember become instructor in music and choir di-
rector at the school, residing with his family in
Cambridge.

Corrections

The Rev. John Phillip Bartlett is sometimes in-
correctly listed with his first names given in re-
verse order. In the March 22nd issue his name was
incorrectly given in the notice of his ordination
to the priesthood.

The Rev. Sylvester Wesley Toal was ordained
deacon on March 7th, not priest (L. C., March
29th).

Spiritual Poise

(Continued from page 11)

abilities to receive this unexplainable af-
fection. We must not be so inconsiderate
as to worry about our doings to return
this love. Without doubt, God's work-
ing in us will eventually lead to mighty
deeds of His revelation, not in payment
for His goodness, but to propagate fur-
ther that love.

We are not the menial servants of
God but we are His friends. As long
as we concentrate our attention upon
Him, He, as our eternal Friend, will
regard our failings and weakness in that
kind of a relationship. Lovable, above
all our concepts of love, God will never
be found wanting in His affection for us.

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Fri 9; C Sat 5-6

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Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book days 7 & 12
Noon; C Sat 5-6

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Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
Thurs & HD 10; C Sat 7-8

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ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

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Sun Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;
Also Wed 6:15; Also Fri (Requiem) 7:30; MP
9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30,
7:30-8:30 and by appt

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Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, r;
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Sun 7:30, 9:30, 11 & daily

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Sun 7:30, 9, 11 (Sol), EP & B 7:30; HC daily 7;
Wed & HD 10; EP 5:45; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the diocese.

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11
MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat
& Ev, 8:30 & 5 (Choir ex Mon). HD 8:45 Cho HC;
Wed 10 HC

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser,
4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun: HC 8 & 9:30, Morning Service & Ser 11;
Thurs, and HD HC 12; Wed Healing Service 12

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS' Rev. Roelf H. Brooks, D.D.
5th Ave. & 53d Street
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs;
12:10 Noonday ex Sat.

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r
TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8,
Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri
HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Rev. Robert C. Hunsicker, v
Broadway & Fulton St.
Sun Music Broadcast CBS 9, HC 10; Daily MP
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by
appt

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D., v
Broadway & 155th St.
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL Rev. Paul C. Weed, Jr., v
487 Hudson St.
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammel)
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
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Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

BROOKLYN, L. I., N. Y.

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Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

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Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7
Healing Service 12 Noon Wed

ST. ANDREW'S Rev. Thomas R. Gibson
3105 Main at Highgate
Sun Masses 8, 10 (Sung), 11:45, Ev & B last Sun
Daily 7, Thurs 10; C Sat 7:30-8:30

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry
Rev. Darwin Kirby, r; Rev. George F. French,
Rev. John M. Mills, Assts.
Sun 8, 9, 11, H Eu, 9 Family Eu & Com Breakfast
9 Sch of Religion and Nursery, 11 Nursery; D
Eu 7 ex Mon & Thurs 10; HD 7 & 10; De
MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

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Sun HC 8 & 10:45, Mat 10:30; HC weekday
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Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, W
& Fri 7; Thurs, Sat & HD 9:30, Ang & P 12,
5:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

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Sun Mass with ser 10:30; Int & B Fri 8; C Fri
& by appt

NEWPORT, R. I.

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Rev. James R. MacColl, III, r; Rev. Peter Chase
Sun HC 8, Family Service 9:15, MP 11; HC Tue
Fri 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

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Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

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Sun 8, 11 HC; Weekdays 7:15 daily, ex W
9:30 HC; C Sat 5-6

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.